

THE

Young Schollar's best Companion:

Or, an Exact

GUIDE or DIRECTORY for Children and Youth,

From the *A, B, C,* to the Latin Grammar,
Comprehending the whole Body of *English*
LEARNING, In two Parts.

PART THE FIRST.

Instructing them how to know the sundry sorts of Letters, Vowe's, Diphthongs, and Syllables, with their various Pronounciations; with an easy Spelling-book from one Syllable to seven. The most hard *English* words explain'd. A brief Catechism of the Faith and Principles of the Protestant Religion. Prayers, and Graces before and after Meat. Together with a short Book of Martyrs under Heathen and Popish Persecutors from our Saviour to this present time, with an account of God's fearful Judgments against Persecutors in all Ages. Together with a History of all the Plots of the Papists since the Reformation, with a comparison between Popery and Paganism. To which is added a brief Chronicle of all the Kings and Queens of *England*, from *Julius Cesar*, to *King William* and *Queen Mary*. Directions for true Pointing, and for Contractions in Writing.

PART THE SECOND.

Of Time, Weights, Measures and Coins, with a Plain Introduction to Arithmetick. The Forms of Bills, Bonds, &c. The Method of Writing Letters, &c. Concluding with exact Rules of Manners, and Behaviour; with many other things both Pleasant and Profitable. The like never before Published.

By E. Cole, A Hearty Lover of Youth.

LONDON: Printed for John Harris, at the Harrow, against the Church in the Poultry. · 1690.

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In this Small Book Ingenious Youth will find
Profit and Pleasure both together joyn'd - -

London Printed for J. Harris at the Harrow in y' Peale

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Courteous Reader,

THIS little Book needs not a large Preface to recommend it, for its own Usefulness and Variety will sufficiently commend it self to every Ingenious Reader. If Utility and Delight, are engaging Circumstances, here thou wilt not fail to meet with both. And thô it is chiefly intended as a Companion for Young Schollars, yet are there many things herein not unworthy the Remark of those of Riper Years. It's various Subjects are so far from being comprehended in the Title, that they would swell this short Preface to too great a bulk, and are therefore briefly contracted in the two following pages of Contents, and largely Exemplified in the Book it self. To the perusal whereof I leave thee, being satisfied that



He wins the Prize, and hits the White,
Who mixeth Profit with Delight.

The

The Contents of the First Part.

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The Contents of this Book.

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Young Schoollar's best Companion:
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PART THE FIRST.

I. Letters, their sundry sorts distinguished ;
Vowels, Consonants and Diphthongs, what
they are, and how in sundry words pronounced,
with their different Sounds and Accents, &c.

TH E first thing to be considered
by those that would attain to
the perfection of Reading well,
is perfectly to gain the know-
ledge of the Characters, or
Letters that are used, which though in all
but Twenty Four in number, are different
in make and size ; and though a Letter is the
smallest part of a word, yet from Letters all
words are framed ; and therefore, it is con-
venient to let the Beginner see them in their
several shapes, being three kinds, Great and
small, *viz.* B. The

The English Capitals.

A B C D E F G H I J K L M
N O P Q R S T U V W X Y Z.

The small English Letters.

a b c d e f g h i j k l m n o p q r
s t u v w x y z.

The Roman Capitals.

A B C D E F G H I J K L M N O P Q R
S T U V W X Y Z.

The Roman small Letters.

a b c d e f g h i j k l m n o p q r s t u v w
x y z.

The Italick Capitals.

A B C D E F G H I J K L M N O P Q
R S T V U W X Y Z.

The Italick small Letters.

a b c d e f g h i j k l m n o p q r s t u v w x y z.

In these Letters are five, that are more especially called Vowels, without which no Word or Sentence can be uttered or sounded to sense or perfection, and those are, *a, e, i, o, u*; the remainder, *viz. b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, z*, are called Consonants, or Letters that joyned with the Vowels make a perfect sound; and of these there are, for the better pronunciation, many joyned together, called double Consonants, *viz. tt, ss, ff, ll, rr, sh, st*.

As

As for a Vowel, it makes a perfect sound
of it self without a Consonant ; as, *A* bing,
U nity, *I* dolary, *e* very ; and when
at any time two Vowels are joyned together
they are called Diphthongs for their better
ounding, and are in number Eight, *viz.* *ai*,
o, *ei*, *oi*, *au*, *eu*, *ee*, *oo* ; but when at any
time two Vowels happen to meet, and but
one of them carries the sound, then are they
termed Improper Diphthongs, and are usu-
ally in number Six, *viz.* *ay*, *ey*, *oy*, *aw*,
ew, *ow* ; and as the proper ones frequently
are found in the beginning and middle of
words, *viz.* *Book*, *aim*, *either*, *Author*,
Dister, *feud*, *bleed*, *found*, and such like
words ; so when the sound waits upon the
end of the word, we find them to be Im-
proper Diphthongs ; as, *pray*, *prey*, *imploy*,
draw, *few*, *Plow*, gathering some of them,
their sound from the Greek Vowel *y*, and
au, *eu*, and *ou*, are sounded like *aw*, *ew*, *ow*,
ordinarily appearing in the middle of
words, and at the beginning ; though the
improperer when the sound is flattish, may
be sufficiently significant ; as, *ever*, *own*,
a wound, *Brewer*, *Drawer*, *Flower*, &c.

Sometimes it falls out, that three Vowels
concur ; as, *ieu*, in *lieu* ; *ean*, in *beany* ;
uai, in *acquaint* ; *uee*, in *Queen*, and these
are called Diphthongs, but no great stress
is required to be lay'd on them by the Lear-

ner ; nor indeed on any of the Diphthongs, which may be passed over by Beginners till they come to be perfect in Reading, and then they must come in with exactness for the sake of the pronunciation.

*Thus we begin with Attons, which at length
Will raise a frame of words of lasting strength.*

II. *A further consideration of Letters in their Pronunciation, and what by the Learner is to be considered.*

AS for Consonants, more particularly than what I have mentioned, consider, that they are Letters bearing no distinct sound of themselves without the assistance or conjunction of one of the foregoing Vowels ; and these with the Consonants *v*, and *j*, omitting the Greek Vowel *y*, makes Twenty, amongst which Eight are accounted Mutes, carrying a dumbness, making no sound, unless the Letter [e] be at the end of the word they Compose, and these are *b*, *c*, *d*, *g*, *k*, *p*, *q*, *t*; and Eight there are that may be termed half Vowels, because they Commence the sound with the Vowel [e] and Terminate in themselves ; and these are *j*, *f*, *l*, *m*, *n*, *r*, *s*, *x*, though there

here are five of them, viz. *l, m, n, r, s*, that abate of their sound in this kind.

Note, That when the sound of any word resteth upon a Consonant in the middle, beginning or ending of a word, then must the Consonant be twice repeated ; as in *Common, Addition, Contract, &c.* and this is very frequently found in English words.

III. *Observations on the distinctions of Letters sounding in words through the Alphabet ; as likewise Syllables, and other matters of Instruction.*

In pronouncing words there are sundry things to be considered, and the rather, forasmuch as some Letters are not to be sounded, and some again are ; or else an Error and mis-understanding may follow. A brief Alphabetical account, for the better understanding of the rest, I shall here lay down.

Before a double Consonant, *A* is sounded flat ; as in *Attract, Attach*, and sometimes it loses its sound in a word ; as in *Aaron, Pharaoh, Isaac, Balaam*, and the like. And as for [B] there are many words wherein it onely strengthens the conclusion, and is not pronounced ; as in *Thrum, Plumb, Lamb, Dumb, &c.* [C] has

different sounds, as that of *k*, and *s*, when at any time it comes before *a*, *o*, *oo*, *u*; as *Cat*, *Comb*, *Cook*, *Cushion*, but when it precedes, *e*, *i*, *y*, or *ee*, it sounds like *s*; as in *Cell*, *Cider*, *Cypress*, *exceed*. [*Ch*] hath in all English words, that are really so, a sound before and after a Vowel; as *Challenge*, *cheaten*, *Chequer*, *chance*, and the like; and again, in *Preach*, *Teach*, *much*, *reach*; but in words originally Hebrew and Greek mostly used amongst us in proper Names it Emulates the sound of *k*; as in *Nebuchadnezzar* and *Lysimachus*, and so in others, unless a few, as *Rachel*, *Cherubim*, or where a Consonant more immediately follows; as *Arch-bishop*, &c. [*C*] when it comes between a Vowel, and *k*, only fortifies the sound, and is not pronounced; as in *Stock*, *Block*, *Rock*, *knock*, and the like; and when at any time it is found immediately after *s*, it loses its own pronunciation; as in *Conscience*, *Disciple*, *Discipline*, *Descent*, and the like, but very much sharpens and helps the sound of the *s*. [*D*] bears no peculiar sound in *Bridge*, *Ridge*, *Hedge*, *pledge*, and the like, but it greatly strengthens and fortifies the sound. [*E*] is often Written when its pronunciation is not required at the end of a word; as in *fire*, *frame*, *virtue*, and the like; yet in some words it is absolutely necessary to be sounded; as in *Conge*.

Jubile, *Epitome*, and others; though indeed in words of two Syllables being truly *English*, it is rarely pronounced at the end, but in those of one Syllable it is requisite; as in *me, the, he, we*; nor should it ever come after a double *ff*, at the end of a word, notwithstanding some superfluously use it.

[F] Generally keeps it's natural force in all pronunciation of words, and never loseth it's sound. [G] Has two kind of sounds, the one hard; as in *Guide, Gold, Ghost*; and another sharp, as in *General, George, gentle, great*; both which in some Cases are found in one word, as *exaggerated, suggest, and the like*; but if it so happen, that if an *a, o, or u*, follow the latter sound, then instead of *G*, it must be spelt with a Consonant; as *just, James, Joseph, Joshua, and the like*; and in many words the *G* is silent; as in *flegm, Sovereignty, Foreign, and the like*; [gh] carry with them the sound of *ff*, as in *Laugh, Cough, enough, and so it is generally pronounced, and not ineffectually significant*, being deduced from vulgar Custom; though in other words the *g* and *h* bear no inconsiderable sound, as may appear in *right, waight, straight, and the like*. [H] Is a Letter much rejected, or dis-approved by some, and is but rarely pronounced in many words, and in these it carries little sound,

riz. Christopher, Rheiwick, Rheubarb; and in the end of all words derived from the Hebrew, it is utterly lost; as in *Jeremiah*, *Shiloah*, *Sarah*, and the like. The Vowel [I] loses it's sound in many words; as, *Parliament*, *fashion*, *compassion*, and the Consonant [F] when it happens before a Vowel is sounded as G, and as well this kind of [F] as the Consonant [V], may be said for conveniency to be added to the Alphabet, as supernumerary, but are so necessary, that they cannot be conveniently omitted a making some distinction, &c.

[K] We find no where doubled in any English word, but is strengthened in Cases that require it by the Addition of C; as *Clock*, *Back*, *Duck*; though in Hebrew words, or those derived thence, it is sometimes found double; as in *Habbakkuk*, though by the Latins 'tis altogether laid aside, and may be so in words derived from that Tongue; as in *Arithmetick*, *Physick*, *Lunatick*, and he like; for after C, in this case, the [K] loses it's sound. [L] In many cases is not pronounced, though it is required in the Spelling; as in *half*, *Calf*, *Salve*, *Salmon*, *Faulcon*, but this is considered according to the gentleness and decency of the pronunciation. And Note, that [I] is doubled where it is required at the end of a word of one Syllable, unless it have in it a

Dipt

Diphthong, and then it Terminates or ends with a single [i] and all words of more than one Syllable should end with a single [i] unless when the main stress of the word depends upon the last Letter ; as, *Rebell*, *compell*, *distill*, *repeal*, and the like. [M] Suits it self to all words, being unchangeable ; though on the contrary, [N] at the end of many words is not sounded ; as, *Solemn*, *Autumn*, *Condemn*, *Hymn*, and such like. [O] Frequently wants it's sound, though at the same time it is required in the Spelling ; as in *People*, *Jeopardy*, *Youth*, *Courage*, and such like.

[oo] Carries with it the sound *woo* ; as in *Rooft*, *choose*, and some other words of the same kind ; yet in *hood*, *stood*, *good*, *blood*, it sounds a short [u] and so in many words more. [P] Is not sounded ; as in *Psalm*, *Sumpthous*, *Contempt*, *Sympthom*, and others of the same stamp. [Ph] Has frequently the sound of [F ;] as in *Triumph*, *Triumphal*, and such like. And as for [Q] it is seldom, or never found without a [u] in the same word, as in *Queen*, &c. [R] is always significant. [S] Loses it's sour in some words according to the pronunciation ; as in *Island*, *Viscount*, and the like and in many word it carries the sound [Z ;] as in *praise*, *busie*, *raise*, &c. which proceeds from the nearness of the Vowels.

and Diphthongs occasioning the utterance to dwell longer upon the Consonant.

[T_i] Ought to have the pronunciation of [ſi] always before a Vowel; as *Fruition, Contrition*; but if no Vowel follow, then must it be sounded otherwise; however, if [ſ] come before [ri] then must it be pronounced naturally as it lieth in the word; as *Cumbustion, Question*, and the like.

A v Consonant, though not frequently regarded, especially in Writing, makes a considerable difference between it, and a u Vowel, in sundry words where it ought to be placed, by reason it carries a fuller sound; as in *vulgar, Vulture, value*; which if in Vowels, will appear strange to the Reader, unless his Judgment be well founded in a ready pronouncing the words as they ought to be; though in the pronouncing of some words, as, *Guard, Guide, Guest*, and the like, the u Vowel is not sounded. As for [W] it is rarely found before [L] or before [R.] And [X] never begins any word that has not an [e] in it, and mostly, unless in proper Names, it has an [e] before it.

[Y] Gives the sound of [ie] at the end of divers significant words, and never takes place in the middle of any word that is truly English, though in many borrowed words it takes place; as, *Apocrypha, Gymnosopist*.

and

and the like. And as for [Z,] [S,] for the most part takes up it's place in these latter times, being used in former days, for the more strengthening the words, as sounding in a manner like a double *ff*. And thus have I given the Learner a necessary insight into the pronouisciation of Letters Alphabetically, which duly considered will greatly help in the progress of Learning, even to those of Elder Years, and considerable Literature.

*For he that knows to give each word it's sound,
Will seem in perfect Learning to abound ;
When those that boast of greater things, will find
Themselves deceiv'd, and forc'd to lag behind.*

And the next Part that remains, to render the beginning more perfect, is that of Spelling, which I proceed to lay down Alphabetically, according to the best and exactest Method ; and first of easie Syllables that frequently occur, and serve as an Introductory Part to the rest.

IV. *Syllables distinguished from words in order, as they ought to be pronounced in Spelling.*

ab ac ad ag ak al am an ap ar as at ax,
 eb ec ed ef eg ek el em en ep er es et ex,
 ib ic id if ig ik il im in, ob oc od of
 og ok ol om on op or os ot ox, ub ic
 uid uf ug uk ul um un up ur us ut ux,
 ba ca da fa ka la ma na pa ra sa ta va
 wa, be bi ce di fe fi ge gi ke ki, le me
 ne, pe re se te ve we, bo co do so go
 eo lo mo no po ro so to vo wo, bu by
 tu dy ly mu my ny ty py.

Words of one Syllable.

A	Ale	Breadth	Bruise
	Ape	Brought	Brute
Act	Age	Brown	Break
Ant	Arm	Black	Beer
Aunt	Alpe	Bough	Bare
Art	Aim	Branch	Bail
Air	Ail	Bark	Bate
Awl	Aid	Ball	
All		Bowel	C
And	B	Base	
Ask		Bond	Call
Ark	Eake	Bound	Cast
Afs	Bath	I eat	Carve

Cr

Grave	Dean	Eye	Field
Can	Dane	Ewe	Fierce
Cure	Dough	Err	Few
Cleanse	Dare	Earn	Fight
Church	Dance	Elk	Fire
Christing	Dine	East	First
Caught	Dish	Elf	Fast
Cold	Dove	Eke	Fade
Care	Doubt	Each	Free
Cease	Dream	Eels	Force
Cloath	Dread	F	Fate
Cough	Dregs	Face	Fort
Calf	Drew	Fade	Fat
Cane	Drink	Foot	Fell
Check	Drive	Frame	Fennec
Chance	Drone	Fond	Fetch
Charm	Dross	Found	Fine
Charge	E	Fail	Flame
Chace	Eat	Fain	Flakes
	Edge	Faint	Flax
Dare	Egg	Fall	Fleece
Dawn	Eight	Fair	G
Door	Ear	Faith	Gave
Dearth	Earth	Fame	Gain
Drudge	Each	False	Gare
Draught	Ease	Fear	Good
Dam	Ell	Fault	God
Dame	Eel	Feast	Ghost

Gho ^t	Grove	Hawk	I
Grave	Grind	Hay	
Grand	Groan	Hinde	
Gun	Grudge	Head	John
Guard	Guide	Health	Jane
Gown	Guile	Hearth	James
Garb	Gulf	Heap	Joan
Guest	Goose	Hoard	Jaw
Grain	Gander	Heard	Jew
Great	Glean	Here	Joyn
Gay	Glide	Hear	Just
Give		Heat	Jarr
Glad	H	Hemp	Ink
Glass		Heath	Isle
Gout	Hand	Heave	Ill
Gorge	Heart	Herb	Jot
Gnat	Hart	Hide	Joy
Gnaw	Horse	High	Inn
Goad	House	Hire	Juyce
Goat	Hole	Home	Just
Grape	Ham	Hope	Judge
Grass	Hat	Hoods	Joint
Gray	Heel	Hold	Jett
Greek	Hatch	Helm	Jig
Grease	Hair	Hurl	Jade
Green	Heir	Hymn	
Gone	Hare	Hook	K
Gore	Hast	Hoof	
Graft	Hate	Hew	Keep
Gold	Hound	Hugh	Kind
Ground	Hunt		King

Knee	Learn	Mare	Need
Knead	Leave	Mate	
Knit	Lued	Mouse	O
Knock	Lowre	Man	
Knob	Law	Meant	Oath
Knot	Left	Mole	Oak
Kneel	Length	Milk	Oat
Knew	Less	Mire	Oar
Knave	Life	Matt	Ore
Knight	Light	Moist	Owl
Kiss	Lock	Moon	Odd
Kine	Loud		Once
Kite	Lodge	N	Oyl

L	M	Name	Owe
Love	Move	Nail	Our
Lamp	Mount	Need	Off
Lay	March	Nose	Ode
Lost	Mark	Night	
Leg	Maid	Note	P.
Last	Made	Next	
Lent	Meat	Nigh	Pound
Longed	Meal	Neigh	Pain
Lace	Melt	Nine	Past
Lamb	Might	Noise	Please
Lack	Midst	Noon	Part
Large	Month	Nurse	Pave
Land	Month	Nore	Path
Louse	Mirth	Neck	Peace
		Nag	Pearl

To The Young Scholar's

Peirce	Quote	Rites	Scroul
Peice		Roof	Scales
Pick	R	Rue	
Parch		Row	T
Pine	Roar	Rule	
Pipe	Rouse		
Pitch	Rage		
Place	Rend	S	
Plough	Rear	Sound	
Pail	Race	Safe	Tempt
Post	Rain	Saek	Tend
Plague	Rank	Salt	Term
Plain	Range	Sand	Tomb
Planks	Read	Saint	Touch
Plate	Reach	School	Told
Play	Rout	Scoff	Teemed
Plea	Realm	Scorch	Torn
Q		Scourge	Train
Quarr	Ripe	Search	Torch
Quake	Ride	Seal	Throng
Queen	Right	Save	Thrush
Quench	Robe	Sect	Throw
Quince	Rock	Seed	Through
Quick	Rod	Seize	Thrust
Quit	Rough	Shaft	Thraul
Quail	Round	Sage	Theives
Quack	Room	Scene	Thrones
Querck	Rome	Seat	Thorns
Quash	Roots	Seed	Thrift
	Ropes	Seethe	Truth
	Reins	Scru	Tread
	Reign		Trust

	Ver	Whale	
V	Vex	Wheat	Y
	Vein	Ward	
Vice		Watch	Young
Vain	W	Wide	Youth
Void		Wife	Year
Vail	Wind	Wiles	Yawn
Voice	Waft	Wire	Yacht
Vouch	Wait	Wipe	Yet
Vow	Walk	Wife	
Urge	Work		Z
Use	Weave		
Vine	Warm		Zeal
Vile	Wade	Nothing	Zone
Vent	Wheel		Zoar
Vaunt	White		

Words of two Syllables Spelt and Divided.

A	Ac-cept	B	
	Aug-ment		
Ab-ject	An-guish	Bald-ness	
Af-swage	Ap-ply	Back-bite	
Af-sault	Ap-point	Ban-nish	
Af-flict	A-pace	Be-queach	
An-guish	A-part	Bun-dard	
Ap-peal	Af-sent	Ba-ker	
Ap-pear	Af-sign	Bad-ness	
Ap-prove	Af-sist	Bal-lance	
Ac-quaint	At-tain	Birth-right	
Af-fright	At-tend	Be-lieve	
		Bles-sing	

Bles-sing	Chap-man	Ex-change	
Boast-ing	Chap-pel	Earth-quake	
Bap-tize	D	Ey-brow	
Bar-gain	Dan-ger	E-clipse	
Bor-der	Dag-ger	E-steem	
Ban-ner	Dark-ness	Ex-cept	
Bar-ber	Daw-ning	E-schew	
Brew-er	Dar-ling	Ex-tinct	
Bar-rel	De-gree	Ex-tream	
Bar-ley	De-cree	F	
Baf-ket	De-light	Fore-seen	
Ba-son	De-fend	For-tune	
C			
Care-less	De-flower	Fa-vour	
Car-nal	Dam-ned	Fa-tal	
Crook-ed	Dam-mage	Fea-ver	
Car-ved	De-fraud	Fan-cy	
Ca-mel	Dash-ed	Friend-ship	
Cur-tain	Doubt-ed	Fru-strate	
Cham-ber	Dec-ked	Fa-mine	
Clo-set	De-clare	Feign-eth	
Cel-lars	De-base	For-tress	
Chal-lenge	De-hate	Fe-male	
Cen-sure	De-spair	Flou-rish	
Cafe-ment	De-nounce	Fro-zен	
Cost-ly	Dash-ed	G	
Cau-ses	E	Gaft-ly	
Cau-sey	E-nough	Grow-ing	
Ce-dar		Grea-te	

ng	Gre-a-ter	Hurt-ful	Knock-ing
quake	Gar-nish	Hunt-ing	Kna-vish
w	Grie-veth		Knot-ty &c.
e	Gaur-deth	I	
!	Gant-let	Ju-stice	L
w	Gal-lant	Judg-ment	Laugh-ter
t	Graf-peth	Je-sus	Lan-guish
m	Go verns	Ja-cob	Low-ly
v	Gra-ceth	Jo-seph	Loof-ness
en	Glad-ness	Jea-lous	Lon-ger
e	Grate-ful	Jour-ney	Lat-ter
	Glea-ning	Judg-ing	Les-sening
	H	Joy-ful	Low-ring
	Hol-ly	Jan-dise	Lo-v ing
	Hap-py	In-cense	Light-ning
	Hai-nous	In-fuse	Lan-terns
ship	High-ness	In-fer	Lock-ing
ate	Ho-nour	Im-plore	Laugh-ing
e	Har-vest	Im-peach	Launch-ing
th	Wed-lock	Im-print	La-v ing, &c.
ss	Hus-band	K	M
h.	He-rauld	Know-ledge	Mer-cy
1	He-brew	King-dom	Maid-en
	Ha-sty	Kin-f-man	Moun-ting
	Hope ful	Kind-ness	Moor-ing
	Hand-some	Knight-hood	Mi-stris
	Hear-ty	Ken-dale	Ma-jor
	Ho-nest	Know-ing	Mort-gage
ing	Hate-ful		Mar-tyr
ea-te			

Mar-tyr	Off-spring	Quaf-fing
Mu-sick	Or-chard	Quait-ing
Mo-ther	Ob-tain	Quo ting
Mon-ster	Op-press	
Mor-tar	O-range	R
Mea-dow	O-blige, &c.	
Mer-chant		Rea-son
Migh-ty	P	Rea-dy
Mo-lest, &c.		Rash-ness
N		
No-thing	Pre-serve	Re-venge
Ne-ver	Pry-dence	Re-joyce
Na-ked	Pave-ment	Re-ward
No-stril	Par-lour	Ru-mour
Neigh-bour	Pro-cess	Rou-ting
Night-ly	Pri-va-te	Re-morse
Neigh-ing	Pub-lick	Ref-cue
Naugh-ty	Po-tent	Re-move
Nou-rish	Pas-sive	Re-port
Neg-lect	Pro-gress	Re-gain
Na-ture	Pict-ure	Row-ling, &c.
Nor-man	Priest-hood	
O		
Ob-ject	Pain-ful	S
Ob-serve	Pre-cinct	
Obey		
Of-fice		
Q		
	Quar-rel	Sa-cred
	Quar-ry	Seal-ed
	Cnic ken	Sum-mer
	Qua-ker	Win-ter
	Quin-tal	Ship-wreck
		Slaugh-ter
		Sal-ter
		Sa-tyr, &c.

T

Trea-sure

Temp-ter

Tres-pass

Fra-vel

Trans-port

For-ment

Tow-ring

Tal-king

Tal-ker

Tri-ble

Trans-late

Va-pour

Ves-sel

Vir-tue

Val-ley

Vain-ly

Vast-ly

U

Un-just

Use-ful

U-nite

Un-fold

W

Wri-ting

Work-ing

Wa-ges

Wed-lock

Wood-cock

Weigh-ing

Wan-ting

Work-man

Wea-ther

Y

Youth-ful

Youn-ger

Yel-low

Yiel-ding

Yel-ling

Z

Zea-lous

V

Vine-yard

Words of three Syllables, how Divided.

A

A-d-mo-nish

A-c-^{know}-ledge

A-cep-tance

A-flict-ed

A-su-red

A-ter-ward

A-com-plish

Af-cen-ding

Af-saul-ting

Ac-cor-ding

Ac-quain-tance

Ap-peal-ing

Ap-pro-ving

An-swer-ing

At-tract-ing, &c.

B.

	Con-fu- ted
B	Ce-le-brate
	Chri-sti-ans
Ba-by-lon	
Bap-tiz-ing	D
Bar-gain-ing	
Buf-foon-ry	Di-stem-per
Back-bi-ters	De-ci-ded
Bar-ba-rous	De-fa-ming
Be-lie-vers	De-scri-bed
Be-tray-ers	De-hor-ted
Ba-star-dise	De-fa-med
Blas-phe mer	Drow-si-ness
Bar-ra-cade	De-tract-or
Ban-ter-ing	Di-vorce-ment
But-ton-ing	Di-stri-bute
Be-ly-ing	De-for-med
Be-witch-ing, &c.	Dam-na-ble
	Dis-cour-sing
C	De-cei-ved
	De-ter-mine
Cheer-ful-ness	Drou-si-ness
Che-ru-bims	De-fa-ced, &c.
Cha-stise-ment	
Cham-pi-on	E
Cham-ber-lain	
Cheer-ful-ness	En-croach-ment
Cir-cum-spect	En-dea-vour
Con-sci-ence	En-large-ment
Care-ful-ness	En-cou-rage
Con-quer-ours	En-ti-ced
	E-sti-m

sti-mate

spou-fals

ica-ped

steem-ed

-graf-ted

-for-ced

qual-ly

ve-ry

e-gy

-tream-ly

-ta-cy, &c.

F

mi-ly

-la-cy

-fa-ty

-ward-ness

-ward-ness

n-kin-cense

vou-rable

-ni-ture

-bid-den

-ta-stick

-ti-tude

-ven-cy

al-ty

thi-ness

-tu-nate

la-cy

-du-lent, &c.

sti-m

G

Gan-say-er

Ge-ne-rous

Gen-tiel-ly

Gar-ri-son

Gor-ge-ous

Gra-ci-ous

Go-ver-nor

Grie-vous-ness

Gra-vi-ty

Ga-ther-ed

God-li-ness

Gal-lan-try

Gra-ti-tude, &c.

H

Hea-vi-ness

Haugh-ty-ness

Heart-bur-ning

Han-di-craft

Hand-ker-chief

Hus-band-ry

Ho-li-ness

Hy-po-crite

Hea-ven-ly

Hap-pi-ness

Harm-les-ness

Ho-ri-zone

I-ma-gine

Kitch-in-stuff

I

I-ma-gine
In-qui-ry
Jeo-par-dy
Je-lo-sie
In-grate-ful
Im-pu-dent
In-so-lent
In-sip-ped
In-con-stant
In-de-cent
Im-po-tent
Im-pru-dent
Jez-ra-el
Jo-na-than
Je-bu-site
Ig-no-rance
In-no-cence, &c.

K

Ka-tha-rine
Kin-del-ing
Knaw-ing-ly
Kha-ve-ry
Kin-der-ed
Kind-nes ses
King-li-aefs
Ka-len-dar
Kinf-wo-man

La-men-ting
La-bou-ring
Lan-guish-ing
Lieu-ten-ant
Love-li-ness
Lan-guish-ed
Li-ber-ty
Li-ber-tine
Li mit-ed
Loan-li-ness
La-za-rus &c.

M

Mef si-as
Ma-je-ty
Me-di-cine
Mi-ni-ster
Main-ten-ance
Me di-tate
Mag ni-tude
Mul-ti-tude
Mu-si-cal
Ma-gi-strate, &c.

N

Non-rish-ing
Neg-lec-

leg-lect-ful

leg-li-gent

lo-ta-ble

ul-li-ty

ligh-tin-gale

loc-tur-nal

la-tu-ral

lo-mi-nal.

O

p-pres-sing

-ver-charge

-pen-ing

b-ser-ved

-di-ged

-mit-ted

ff-scou-ring.

f-ten-times

ut-lan-dish, &c.

P

a-ti-ence

lea-fant-ness

e-ni-tence

er-swa-ding

er-ju-ry

ca-ti-les

a-tri-arch

of-ſi-ble

Per-cie-ving

Per-su-ing

Pro-vi-dence.

Q

Quan-ty

Qui-et-ness

Quar-rel-some

Que-sti-on

Quin-tes-sence

Qua-li-fie

Qua-li-ty

Que-ru-lous

Re-proach-ful

Re-cei-ver

Ro-man-cer

Re-pro-bate

Re-main-der

Re-deem-er

Re-niem-ber

Re-sto-red

Re-tur-ning

Re-doub-ted

Re-tor-ted

Ren-der-ing

Re-mind-ing

G

S

Se-pa-rate
Sa-cri-fice
Sa-cri-ledge
Sa-tis-fie
Sump-tu-ous
Se-pul-cher
Soul-di-er
School-ma-ster
Sanc-ti-fie
Sa-vi-our
Sal-la-ry
So-ber-ness
Sa-lu-ti-pe-
er-ning

T

Ten-der-ness
Trac-ta-ble
Trans-por-ted
Trans-mit-ted
Tri-umph-ing
ink-ful-ness
ight-ful-ness
in-pe-ter
-ve-ler
a-che-ry

V

Vic-tu-als
Va-ni-ty
Vain-glo-ry
Va-cu-ate

U

Up-right-ly
Ut-ter-ance
Un-wor-thy
Un-like-ly
Un-willing
up-per-moit

W

Wa-ter-ing
Wa-ver-ing
Wan-ton-ness
Wick-ed-ness
Wil-ling-ness
Wil-der-ness
Wit-ting-ly
Wa-ri-ly
Wake-ful-ness
Won-der-ful

Youth-ful-ly

X

Xe-no-phon

Y

Ye-ster-day

Yoke-fel-low

Z

Ze-ba-dy

Zo-di-ack

Zea-lous-ly

Words of four Syllables divided.

A

Ac-know-ledg-ment

A-bo-li-shed

Ac-com-plish-ed

A-bre-vi-ate

A-cu-mu-late

Af-fec-ti-on

Ap-pre-hen-ding

Al-to-ge-ther

Ac-cor-ding-ly

Burnt-sa-cri-fice

Blood-guil-ty-ness

C

Cru-ci-fy-ing

Cir-cum-ci-sing

Col-lec-ti-on

Con-cu-pis-cence

Con-sci-en-ces

Con-for-mi-ty

Con-fu-si-on

B

Ba-bi-lo-nish

Beau-ti-fi-er

Bar-ba-rou-s-ness

Blas-phe-mous-ly

D

Dis-ap-poin-ted

Dis-ap-pro-veth

Di-mi-nish-ed

De-mon-stra-ted

C 2 De-ceit-

De-ceit-ful-ness
De-scrip-ti-on.
De-la-pi-date
De-mo-li-shed
De-ge-ne-rate
Dis-con-so-late

E

E-sta-blish-ed
E-du-ca-ted
En-dea-vour-ing
En-ter-tain-ment
E-pis-co-pal
E-van-ge-list

F

Fa-mi-li-ar
For-ma-li-ty
For-tu-nate-ly
For-get-ful-ness
Foun-da-ti-on
Fe-li-ci-ty
Fi-de-li-ty
Fa-ci-li-ty

G

Gor-ge-ous-ly
Ge-o-me-try

Ge-ne-rous-ly
Ge-ne-ra-ting
Glo-ri fy-ing

H

Hi-sto-ri-an
Hy-po-cri-sie
Hu-ma-ni-ty
Hu-mi-li-ty
Hu-mour-som-ness
Ho-sti-li-ty
Ho-nou-ra-ble
Hof-pi-ta-ble
Hea-ven-li-ness
Ha-le-lu-jah
Hy-po-the-sis

I

Im-pro-vi-dent
In-dus-tri-ous
Im-pe-ni-tent
Im-ma-nu-el
Ig-no-mi-ny
In-glo-ri-ous
In-con-stan-cy
I-ma-gi-ned

K

L

Re-gu-la-ting

L

Lo-v ing-kind-nes s
 La-men-ta-ble
 La-bo-ri-ous
 Le-vi-ti-cal
 Lux-u-ri-ous
 Le-vi-a-than

M

Mul-ti-pli-ed
 Mar-ve-lous-ly
 Mag-ni-fi-cent
 Ma-le-vo-lent
 Mor-ti-fi-ed
 Ma-le-fact-ors

N

No-bi-li-ty
 Ne-ces-sa-ry
 Ne-cro-man-cy
 Not-with-stan-ding
 Neu-tra-li-ty
 Na-tu-ral-ly
 Ne-ces-si-ty

O

Om-ni-po-tence
 Oc-ca-si-on
 O-mis-si-on
 O-ver-tur-ning
 Op-pref-si-on
 Ob-la-ti-on
 Ob-sti-nate-ly
 O-por-tune-ly
 Of-fi-ci-ous

P

Pre-he-mi-nence
 Pre-sump-ti-on
 Per-ad-ven-ture
 Par-ti-ci-pate
 Per-se-cu-ter
 Per-se-ve-ring

Q

Que-sti-on-ing
 Qua-li-fi-ed
 Qua-ter-ni-on

L

C 3

R.

R**Re-stric-ti-on****Re-bel-li-on****Re-proach-ful-ly****Righ-te-ous-ness****Re-demp-ti-on****Re-duc-ti-on****Re-gu-la-ting****Temp-ta-ti-on****Tem-pe-stu ous****Tu-mul-tu-ous****V****Va-li-ant-ly****Vir-tu-ous-ly****Vic-to-ri-ous****Vain-glo-ri-ous****S****Sal-va-ti-on****Sump-tu-ous-ly****Sanc-tu-a ries****Sa-cri-fi-cer****Su-per-struc-ture****Su-pre-ma-cy****Sus-pi-ti-on****Sus-pen-si-on****U****Un-mer-ci-ful****Un-be-lie-vers****Un-bi-as-fed****Un-cor-rup-ted****W****Won-der-ful-ly****Wea-ri-some-ness****T****Trans-gres-si-on***Words*

Words of five Syllables Alphabetically
Divided.

A

Ad-mo-ni-ti-on
Ap-pro-ba-ti-on
Ap-pa-ri-ti-on
Al-le-go-ri-cal
A-po-the-ca-ry
Ap-pli-ca-ti-on
Ad-mi-ni-stra-tor

B

Be-ne-dic-ti-on
Be-ne-fi-ci-al
Be-ne-vo-lent-ly
Be-a-ti-fi-cal

C

Con-sum-ma-ti-on
Cir-cum-spec-ti-on
Con-tri-bu-ti-on
Con-fe-de-ra-cy

D

Di-so-be-di-ence
De-li-be-rate-ly
Dis-pro-por-ti-on
De-pa-ra-ti-on
De-pri-va-ti-on
De-cla-ra-ti-on
De-mon-stra-ti-on

E

Ex-hor-ta-ti-on
Ex-hi-bi-ti-on
Ex-tor-ti-on-er
Ex-e-cra-ti-on
Ex-mu-la-ti-on
Ex-pla-na-ti-on

F

Fer-men-ta-ti-on
Fa-vou-râ-ble-neis
For-ni-ca-ti-on

Li-cen-ti-ous-ness

G

Ge-ne-a-logy
Ge-ne-ra-ti-on
Gu-ber-na-ti-on

H

Har-mo-ni-ous-ly
Hy-po-cri-ti-cal
Hi-po-con-dri-ack

I

Ju-ris-dic-ti-on
In-cor-rup-ti-ble
In-sur-rec-ti-on
Im-plo-ra-ti-on
Im-per-fec-ti-on
Im-pre-ca-ti-on

K

L

La-f-ci-vi-ous-ness
La-men-ta-ti-on
La-bo-ri-ous-ness
Li-be-ra-li-ty

M

Mis-con-struc-ti-on
Ma-li-ci-ous-ness
Mc-de-ra-ti-on
Me-di-a-tor-ship
Me-di-ta-ti-on

N

Non-con-for-mi-ty
Ne-ces-si-ta-ted
No-mi-na-ti-on
No-bi-li-ta-ting

O

O-ver-sha-dow-ed
Oc-cu-pa-ti-on
Op-por-tu-ni-ty
Ob-li-ga-ti-on
Ob-ser-va-ti-on
Or-di-na-ti-on

P

Pre-me-di-ta-ted
Pre-de-sti-na-ted

Pre-sump-tu-ous-ly

Ir-ri-ga-tion

Pe-ne-tra-ti-on

V U

Pos-si-bi-ly

Vic-to-ri-ous-ly

T

Vain-glo-ri-ous-ly

Tri-bu-la-ti-on

Un-righ-te-ous-ness

Trans-por-ta-ti-on

Un-ac-cu-stom-ed

Tran-sub-stan-ti-ate

Un-ad-vi-sed-ly

Trans-for-ma-ti-on

Un-com-for-ta-ble

Trans-mi-gra-ti-on

U-ni-for-mi-ty

Un-pre-pa-red-ness

Un-pro-fi-ta-ble

Un-re-a-son-a-ble

*Words of six and seven Syllables Divided
Alphabetically.*

A

Con-fec-ti-o-na-ries

I-suf-fi-ci-en-cy

Cir-cum-lo-cu-ti-on

C-com-mo-da-ti-on

Co-el-sen-ti-al-ly

Bre-vi-a-ti-on

D

Bo-mi-na-ti-on

De-no-mi-na-ti-on

D-mi-ni-stra-ti-on

De-ter-mi-na-ti-on

E-f-e-cti-o-nate-ly

De-li-be-ra-ti-on

B

Dis-fi-mu-la-ti-on

E-a-ti-fi-ca-ti-on

De-nun-ci-a-ti-on

C

E

In-sub-stan-ti-a-ti-on

Ex-tra-or-di-na-ry

In-si-der-a-ti-on

E-di-fi-ca-ti-on

Ex-a-mi-na-ti-on

Ex-com-mu-nica-ti-on

F

Fa-mi-li-a-ri-ty

For-ti-fi-ca-ti-on

Fruc-ti-fi-ca-ti-on

G

Glo-ri-fi-ca-ti-on

H

Hu-mi-li-a-ti-on

Hy-po-cri-ti-cal-ly

I

I-ma-gi-na-ti-on

In-com-pre-hen-si-ble

Il-lu-mi-na-ti-on

Im-prc-pri-a-ti-on

Im-mu-ta-bi-li-ty

In-suf-fi-ci-en-cy

In-ter-pre-ta-ti-on

K

vi-qui-ri-qui-ri-

Lo-ri-si-ri-

vi-jid-ri-

M

Mor-ti-fi-ca-ti-on

Ma-ni-se-sta-ti-on

Mul-ti-pli-ca-ti-on

Ma-the-ma-ti-ci-an

Mo-di-fi-ca-ti-on

N

Na-tu-ra-li-za-ti-on

P

Pu-ri-fi-ca-ti-on

Pro-pi-ti-a-ti-on

Pa-ci-fi-ca-ti-on

Pre-de-sti-na-ti-on

Phi-lo-so-phi-cal-ly

Q

Qua-li-fi-ca-ti-on

R

Re-con-ci-li-a-ti-

Re-nun-ti-a-tion

Re-ta-li-a-tion

Re-pre sen-ta-tion

Re-ge-ne-ra-tion

S

anc-ti-fi-ca-tion

u-pe-ri-o-ri-ty

Tran-sub-stan-ti-a-tion

V

Un-re-con-cile-a-ble

U-ni-ver-sa-ly

Vi-li-fi-ca-tion

Thus Reader have I shewed you the manner of Dividing words into Syllables, from the first to the last; from whence I proceed for the better Instruction of the Learner, to distinguish words of a like sound, but different signification.

Words coming near in likeness of sound, but bearing a different signification.

A

Appeal, to a Judge.

A peel, for an Oven.

A Peer, or Noble-man.

A Pear, fruit.

Appear, to come before.

Accidents, chances.

Accidence, for Children.

A Tract, a Discourse.

A Track, a Path-way.

Assent, to consent.

A scent, or smell.

Ascent, or going up.

Sent, of an Errand.

A Ir, the Element.
A Heir, of an Estate.
air, of the head.
are, that is hunted.
aigur, a South Layer.
aigure, to bore wood.
aier, to change.
aear, for Sacrifice.
avice, Counsel.
aivise, to give Counsel.
apeal, of Bells.

B

Bark, as a Dog.
 Bark, of a Tree.
 Barque, a small Ship.
 Ball, to play with.
 Bale, a pack, or parcel.
 Bail, to an Arrest.
 Bawl, to cry out.
 Bear, a beast.
 Bear, to carry or suffer.
 Bare, naked.
 Bier, a Corps.
 Beer, Drink.
 Bow, to shoot.
 Bow, to bend.
 Bough, of a Tree.
 Boar, a Beast.
 Bre, with an Augure.
 Buy, with Money.
 By, with your leave.
 Boy, or Child.
 Buoy, of an Anchor.
 Blew, as the wind.
 Blue, Cloath.
 Brute, a beast.
 Bruit, a Rumour.
 Brede, of Silk.
 Bread, to eat.
 Breed, Ingender.
 Bred, Instructed.
 Bawl, a Cup.
 Bcul, to play with.
 Breath, breath or air.
 B. eatbe, to blow out.

C

Crew, like a Cock.

Crue, a Company.
 Censer, for Incense.
 Censure, to accuse.
 Cymbal, an Instrument.
 Symbol, a Mark.
 Cittern, for Musick.
 Citron, Out-landish fruit.
 Cannon, a Gun.
 Canon, of the Church.
 Callis, a Town in France.
 Chalice, a Sacrament Vessel.
 Common, wast Land.
 Commune, to discourse.
 Commons, of Parliament.
 Centaury, a herb.
 Century, a hundred years.
 Centry, a Soldier or gaun.
 Choler, anger or humor.
 Collar, of a horse.
 Collier, of coales.
 Claws, of a beast.
 Clause, or sentence.

D

Dollar, a Coyn.
 Dolour, sorrow.
 Duke, a Title of honor.
 Duck, a foul.
 Dear, of great price.
 Deer, a beast.
 Damn, to condemn.
 Dame, a Mistris.
 Dam, to stop up.
 Demure, sober and modest.
 Demur, to doubt or.
 De'ert, to forsake.

De

Desart, a Wilderness.

Dew, on the Grafs.

Due, owing Money.

Do, to act a thing.

Doe, a Female Deer.

Dough, to make bread.

Foul, dirty or filthy.

Fowl, a Bird.

Fly, as a Bird in the air.

Flie, an Insect.

Form, certain set words.

Fourm, a bench to sit on.

Find, to take up a thing lost.

Fiend, a damn'd Spirit.

Fined, to be Amerced a

Summ.

E

Imminent, danger at hand.

Eminent, worthy or famous.

Earneſt, for a bargain.

Earneſt, sober or serious.

Exorcise, to conjure.

Exercise, to labour or divert.

Earn, to get wages.

Yearn, to pity.

Tarn, wollen thread.

Esther, a Womans name.

Easter, a yearly Festival.

Err, to mistake.

Ere, a while since.

G

Grot, a Cave or Bower.

Groat, four-pence.

Groan, to complain.

Grown, to shoot up.

Gallies, Ships with Oars.

Gallows, for Malefactors.

Gesture, seemly carriage.

Fester, an Antick.

Gilt, with gold.

Guilt, an evil action.

Gaurdian, an Overseer.

Garden, of flowers.

Gentele, meek and humble.

Gentiles, those without Christ.

Guess, to imagine.

Guest, invited to dinner.

H

Hear, with the Ears.

Here, in this place.

Hire, for wages.

Highter, things aloft.

Hart, a Deer.

Hear.

Heart, the heart of any Jurisdiction, lawful Authority.
Creature.

Heel, of the foot.

Heal, to cure a disease.

K

Hell, a place of torments.

Hall, the publick room.

Kill, to Murther or destroy.

Hale, to pull.

Kiln, for drying Malt.

Hail, down Stones.

Ken, to view at a distance.

Hail, heartily.

Kin, Relations.

Herd, a drove of Cattle.

Keen, sharp edged.

Hard, as a Stone.

Kab, three wine quarts.

Heard, with the Ears.

Keel, the bottom of a Ship.

Hole, bored with an Au-
gure.

Kintal, a hundred waight.

Hallow, to make holy.

L

Halloe, to make a noise.

Lamb, of the flock.

Hollow, a void or emptiness.

Lame, to be hurt.

Hoar, a white Frost.

Lessen, to Read.

Hour, of the day.

Lessen, to diminish.

Hore-hound, a herb.

Lease, of a House or Land.

I

Leash, of Hounds.

Oyle, of Olives.

Led, to lead a Horse.

Isle, a Country in the Sea.

Lead, a Metal.

I'e, an Alley.

Loud, with an audible
voice.

Hitch, to hang on.

Lowed, as a Cow or Ox.

Itch, a loathsome distem-
per.

Latin, a Language.

Ill, sloathful or careless.

Lattin, Tin Mineral.

Idol, an Image worshiped.

Liturgy, the Comonon-
Prayer.

Insight, to know a thing.

Lethargy, a drowsy di-
temper.

Incite, to provoke or stir

Leopard, a wild beast.

up.

Leaper, one that Jampeth.

Engenuous, good natured.

Lepper, one with the Le-
prosie.

Enginous, witty, or prompt.

Loose, to unbind.

Faynter, a Tool.

Loose, to unbind.

Foynture, in Marriage.

use, a thing that is lost.	Naught, very bad.
Lattice, crois widows.	Nought, nothing.
Lettice, a Womans name.	Noise, a clamour.
Lettuce, an hearb.	Noise, of the Face.

M

Might, power or strength.	Oar, to Row withal.
Mite, a small peice of Money.	Ore, of gold, &c.
Male, Mankind.	Our, an acknowledgment
Mail, a certain Armour.	Oath, to swear by an thing.
Mail, a Paquet of Letters.	Oat, a grain.
Maul, to break Stones.	Ought, to do any thing.
Manure, to Till ground.	Out, without doors.
Manner, to invitiate a thing.	Order, rule and decency
Manour, a Lordship.	Ordure, filth.
Mourning, weeping.	Odour, Perfume.
Morning, day light.	One, one thing.
Muscles, of a Mans Body.	On, upon.
Musle, a shell Fish.	Ow, a debt.
Mow, to lay Corn in a Barn.	Oh, alas.
Mow, to cut down Grafts.	Off, at a distance.
Mortar, of Liime.	Of, concerning.
Morter, to beat in.	Only, so much.

P

N	Plane, a thing that is smooth.
Niece, a Brothers Daughter.	Plain, a Field.
Nice, curious or dainty.	Plan, a Model.
Not, it is not so.	Pale, sickly coloured.
Note, mark or observe.	Peal, of Ringing.
Neigh, as a Horse.	Pait, for Dead Corps.
Nay, a denial.	Person, a body.
Nigh, near the place.	Parson, or Priest.

Pause.

Pause, a stop.	Read, a Book.
Paws, of a beast.	Red, a colour.
Precedent, foregoing.	Reach, out or stretch.
President, or example.	Reach, or fetch.
Power, or Authority.	
Pour, to pour out water.	S
Parasite, a flatterer.	
Parricide, a Murther of Son, suddenly. his Kin.	

Q

Query, a Question.	Sun, that shines.
Quary, of Glass.	Son, of a Father.
Quarry, of Stones.	Saviour, one that saves.
Queen, the Wife of a King.	Savour, a smell or taſt.
Quean, a Lude Woman.	Swound, to faint away.
Quince, a fruit.	Sound, of a Trumpet.
Quack, a pretender to Phyſick.	Sawn, as Corn.
Quake, to tremble.	Stares, Birds ſo called.

R

Right, or justly done.	Stairs, of a Chamber.
Wright, a Wheel-wright.	Statue, an Image.
Write, with a Pen.	Statute, Law.
Rite, or custome.	Stature, proportion in height.
Rome, the City of Rome.	Sppear, an imaginary Circle.
Roam, or wander.	Spear, a warlike weapon.
Room, a Chamber.	Spare, to ſave.
Rain, Water.	Shave, the face.
Reign, as a King.	Sheave, of Corn.
Rein, of a Bridle.	Slow, dull and heavy.
Row, in a Boat.	Sloe, growing on bushes.
Ree, or Deer.	Slough, a dirty place.
Row, of Trees.	
Reed, a Cane.	T

Tall, high of Stature.
Tale, a ſtory that is told.
Tail, of a Bird or Beast.
Teal, a Water Fowl.
Tiles, of a Houſe.

Toy's, to catch wild beast.	Va'e, a Valley.
Tittle, a speck or point.	Viol, a Musical Instrument.
Title, of honour.	
Time, of day.	Vial, a little Glafs.
Thyme, a sweet herb.	Value, worth.
Tears, to weep.	Volley, of shot,
Tares, growing in Corn.	Valley, a descent between
Tongs, to make fires.	Hills.
Tongues, we speak withal.	
Throw, a Stone.	
Thorough, to get thorough.	
Through, your means.	Whale, a great Fish.
Team, of Oxen.	Wheel, of a Coach.
Teem, with young.	Wheal, a pimple.

V

Vacation, leisure.	Wales, a Country.
Vocation, calling.	Waist, to lament.
Vein, in the body.	Weal, publick good.
Fane, of a Steeple.	Waste, or spend.
Vain, idle actions or dis- course.	Waste, emptiness.
Vail, a covering.	Waist, or middle of the body.
	Waight, of goods.
	Wait, or give attendance.

An Explanation of hard words for the more
easie progress of the Learner.

A

Breviate, to shorten.	Adopt, to chuse an heir.
Abjure, to renounce.	Affinity, kin by Marriage,
Abolish, to destroy or make void.	E&c.
Abjurd, foolish or trouble- some.	Allegory, one thing spoken and an other meant.
	Anathema, cursed.
	Alias, otherwise.

B.

B

Baptism, dipping in water. *Fallacy*, deceit.
Blaspemy, evil speaking. *Fervent*, earnest.
Brevity, shortness. *Fraternity*, Brother-hood.
Benedict, blessed. *Function*, a calling.
Bigamy, one that has two *Wives*. *Future*, that which is to come.

C

Celestial, Heavenly,
Catholick, Universal.
Consecrate, to make holy.
Conjunction, to joyn together.

D

Deity, God-head.
Dehort, to dissuade.
Derivation, taken from.
Digression, going from.
Diabolical, devilish.

E

Ecclesiastical, Spiritual.
Edit, Commandment.
Electio[n], choice.
Egress, going forth.
Essence, the purest part.
Elevate, to advance or lift up.
Eunuch, a gelded Man.

F

Fervent, earnest.
Fraternity, Brother-hood.
Function, a calling.
Future, that which is to come.
Fillial, duty belonging to a Son.

Flagitious, wicked and villainous.

G

Geographer, a describer of the Earth.
Gradually, by degrees.
Gratis, freely given.
Generous, well minded, charitable, &c.

H

Hallelujah, praise the Lord.
Helmet, a head piece.
Hostility, warlike action.
Homage, fealty or acknowledgment.

I

Infinite, without number.
Incomprehensible, not to be understood.
Ignominy, shame or disgrace.
Illegitimate

legitimate, unlawfully

Born.

ubslee, a year of joy.

O

Obscure, dark or hidden.

Perspicuous, plainly seen.

Oblivion, that which is

passed over, pardoned,
or forgotten.

Obdurate, hardened.

Omniscient, knowing all
things.

Original, the first.

Oracle, Prophecy.

Obvious, easie to find or
know.

Obstacle, a hindrance.

Ocean, the Sea.

Omnipresent, in all places.

M

P

Magnitude, greatness.

Minor, the lesser.

Major, the greater.

Magisterial, Master-like.

Modern, the present times.

Morality, civility or good

behaviour.

Predestination, fore-appointed.

Prodigy, a wonder or sign.

Paraphrase, Exposition.

Probation, proving.

Prohibition, forbiding.

Procreate, to beget.

Perpetuity, Eternity per-
petually.

Prevert, deceive.

Narration, a telling or set-

ting forth.

Scholar, a young Scholar.

Novel, that which is new.

Rudiment, things made

First Instruction, on.

R

Repugnant,

<i>Repugnant</i> , contrary.	<i>Tabernacle</i> , a Pavilion or Tent.
<i>Regression</i> , returning or going back.	<i>Theology</i> , Divinity.
<i>Rational</i> , reasonable.	

V

S

<i>Sabbath</i> , a day of rest.	<i>Vacant</i> , empty or void.
<i>Schism</i> , a dividing.	<i>Verbatim</i> , word by word.
<i>Sanctification</i> , holiness.	<i>Vital</i> , lively.
<i>Subtract</i> , to take from.	<i>Unanimous</i> , of one mind.
<i>Subscribe</i> , to underwrite.	<i>Vegetables</i> , plants.
<i>Superlative</i> , the highest degree.	<i>Vegetive</i> , lively and strong.
<i>Senior</i> , Elder, <i>Junior</i> , Younger.	<i>Vigilant</i> , watchful.
<i>Sedate</i> , calm.	<i>Verbal</i> , belonging to words.
<i>Scrutiny</i> , a severe search.	<i>Virulent</i> , strong.
<i>Sentiment</i> , a feelling.	<i>Voracious</i> , gluttony.
	<i>Vexatious</i> , troublesome.

T

Tautology, repeating twice the same thing.

Literal and *Numeral Figures* for the better (E)
Instruction of the Learner, placed in a XX
order.

I ——— 1 ———	One.	VIII ——— 8 ———	Eight.
II ——— 2 ———	Two.	IX ——— 9 ———	Nine.
III ——— 3 ———	Three.	X ——— 10 ———	Ten.
IV ——— 4 ———	Four.	XI ——— 11 ———	Eleven.
V ——— 5 ———	Five.	XII ——— 12 ———	Twelve.
VI ——— 6 ———	Six.	XIII ——— 13 ———	Thirteen.
VII ——— 7 ———	Seven.	XIV ——— 14 ———	Fourteen.

XV	15	Fifteen.	(Hundred and Seventy.
XVI	16	Sixteen.	CLXXX — 180 — One
XVII	17	Seventeen.	(Hundred and Eighty.
XVIII	18	Eighteen.	CXC — 190 — One
XIX	19	Nineteen.	(Hundred and Ninety.
X	20	Twenty.	CC — 200 — Two
XX	30	Thirty.	(Hundred.
XL	40	Forty.	I or D — 500 — Five
	50	Fifty.	(Hundred.
X	60	Sixty.	M or CI — 1000 — One
XX	70	Seventy.	(Thousand.
XXX	80	Eighty.	CCI — 5000 — Five
XC	90	Ninety.	(Thousand.
	100	One	CCCI — 10000 — Ten
		(Hundred.	(Thousand.
X	110	One	CCCCI — 50000 — Fifty
		(Hundred and Ten.	(Thousand.
XX	120	One	CCCCCI — 100000 —
		(Hundred and Twenty.	(One Hundred Thousand.
XXX	130	One	CCCCI — 500000 —
		(Hundred and Thirty.	(Five Hundred Thousand.
LX	140	One	CCCCCI — 1000000 —
		(Hundred and Forty.	(Ten Hundred Thousand,
	150	One or a Million.	
		(Hundred and Fifty.	MDCLXXXIX —
LX	160	One	1689. The Date of the
		(Hundred and Sixty.	present Year.
XX	170	One	

An

*An Alphabet of the most usual Proper Names
and their significations, as to their Original.*

A

Augustine, Majestical. **B**arnard, Lord of Children.
Aaron, a Teacher. **B**lanch, white or fair.
Ambrose, Divine Immortal. **B**arbara, strange.
Ananas, the Grace of the **B**ona, good.

Lord.

Abel, Just.**A**dam, Red Earth.**A**lexander, helper of Man. **C**harles, strong and courageous.**A**nthony, flourishing.**A**ndrew, Manful or Manly. **C**onstantine, fast and firm.**A**rthur, a Bear.**A**my, beautiful beloved.**A**lice, Noble.**A**bigail, the Fathers.**A**gnes, Chaste.

C

Barbara, strange. **B**eatrice, blessed.

B

Bartholomew, Son of the Wanes.

Barnabas, Son of comfort.**B**aldwin, speedy.**B**enedict, blessed.

Benjamin, Son of the right-hand.

Brian, shrill voice.**B**uttolph, a helper.

D

David, beloved of God. **D**aniel, the Judgment God.

Denis, Divine mind.**D**rury, subtile.**D**unstan, most high.

Dorcas, a Roe Buck.
Diana, Gods Daughter.
Dido, Manlike.
Dorothy, the gift of God.

E

Edmund, blessed peace.
Edward, happy keeper.
Edgard, blessed power.
Edbert, always bright.
Elias, Lord God.
Emmanuel, God with us.
Easmus, amiable.
Eazzer, help of God.
Eeksel, seeking the Lord.
Eekias, strength of the
Lord.

Eoch, Taught or Dedi-
cated.
Eusebius, Religious Man.
Era, a helper.
Et Canticum, a good Nurse.
Ezabeth, peace of the
Lord.
Eanor, pittiful.
Eanthe, giving life.

F

Felicis, free.
Felix, happy.
Fidinando, pure peace.
Federick, peaceable
Fiegn.
Frees, freedom.
Frence, flourishing.

G

George, Husbandman.
Gabriel, a Man of God.
Gerrard, well reported.
Gervas, all sure or firm.
Geffrey joyful peace.
Gilbert, bright pledge.
Godfery, Gods peace.
Godwin, Victorious in God.
Gregory, watching.
Guy, a guide or leader.
Gretrude, all true and
amiable.

H

Hadrian, healthy.
Henry, rich Lord.
Hugh, comfort.
Horatio, good eyesight.
Habakkuk, a wrestler.
Helena, pitiful.

J

John, gracious.
Jacob, a supplanter.
Joseph, encrease of the
Lord.
James, a maintainer.
Jeremy, high of the Lord.
Job, sighing and sorrowful.
Joshua, a Saviour.
Josias, fire of the Lord.
Jonathan, Gods gift.

Isaac, laughter.	Malachas, my messenger.
Israel, seeing the Lord.	Michael, who is like God.
Julian, soft haired.	Moses, drawn up.
Judith, praising confessing.	Morgan, Seaman.
Jean and Joan, gracious.	Morice, Moor.
Jebozaphat, the Lord is Melchizedek, King	Righteousness.
Judge.	
Jesus, a Saviour.	

K

Kenelm, defence of Kindred.	Maud, honourable Lady
	Margaret, pearl or precious.

L

Lambert, a Lamb.	Nicholas, Conquerer
Lazarus, Lords help.	
Laurence, flourishing.	the People.
Levis, Refuge of the People.	Nehemiah, Comforter
Leonard, Lyon like.	the Lord.
Lionel, little Lyon.	Nathaniel, the gift of God.
Luke, rising or lifting up.	Noah, a ceasing or rest.
Lodowick, famous warrior.	Nicea, Victoriou.

N

Leopold, defender of the people.	Origen, born in good time.
Lucia, lightsome bright.	Oliver, the peace bringer.
Lettice, joyfulness mirth.	Owen, Noble or born.

M

Marmaduke, more mighty.	Olimpius, Heavenly.
Mark, high.	Oralis, easie natured.
Manasses, not forgeting.	Reuben, Rachel, Becc.
Matthew, Gods gift.	

Rosamund, Rose of the
World.

P

Paul, little or humble.
Patrick, a Peer of State.
Peter, a Stone or Rock.
Philip, a lover of Horses.
Paschal, the Passover.
Philbert, very bright.
Peregrine, strange.
Posthumus, born after his
Fathers death.
Phillis, lovely.
Priscilla, Antient.
Prudence, or Sophia, Wis-
dom.
Phoebe, clear or bright.
Philadelphia, a lover of
Sisters.

Q

Quintilian, the fifth part.

R

Robert, famous in Council.
Ralph, or Rodolph, help.
Gymund, quiet peace.
Endol, fair help.
Eynold, sincere or pure
love.
Roger, strong Counsel.
Richard, Rich Lord.
Iuben, the Son of Visions.
Iachel, a Sheep.
Rebecca, full and fat.

S

Solomon, peaceable.
Samuel, placed of God.
Saul, lent of the Lord.
Sampson, the sound time.
Sebastian, honourable.
Sylvester, a wood-man.
Sigismund, Victorious
peace.
Simon, obedient listening.
Stephen, a Crown.
Swithen, very high.
Sarah, Lady or Dame.
Sybil, Gods Council.
Susan, Lilly or Rose.
Sanchia, holy.
Sophronia, Modest.

T

Titus, Honourable.
Theodosius, Gods gift.
Thomias, Bottomless.
Theodorick, Rich in People.
Theophilus, a Lover of
God.
Timothy, honouring God.
Theobald, God's Power.
Tristan, true and trusty.
Theodosia, Gods gift.
Thomajin, a Twin.

D

V.

V

Vincent, Victorious.*Urbane*, Curteous.*Vallen*, or *Valentine*, puissant.*Venus*, coming to all.*Ursula*, a little Bear.*Wolston*, comely decent.
Walbourgh, gracious.
Winefred, win or gain peace.

Y

Yeb, a Counsellor.

Z

W

Walter, a Pilgrim, or General of an Army.*William*, defencet to many.*Warren*, all Victorious.*Zachary*, the Memory of the Lord.
Zedekiah, Peace-offering.
Zephaniah, the hiding of the Lord.

The Names and Order of the Books in the Old and New Testament, and number of Chapters, by whom Written and when.

Books of the Old Testament.

G Enesis, hath	C hap. Ruth	
Exodus	50. I. Samuel	
Leviticus	40. II. Samuel.	
Numbers	27. I. Kings	
Deuteronomy	36. II. Kings	
Joshua	34. I. Chronicles	
Judges	24. II. Chronicles	
	21. Ezra	

Nehemiah

Nehemiah	13. Joel	3.
Esther	10. Amos	9.
Job	42. Obadiah	1.
Psalms	150. Jonah	4.
Proverbs	31. Micah	7.
Ecclesiastes	12. Nahum	3.
The Song of Solomon	Habakkuk	3.
	8. Zephaniah	3.
Isaiah	66. Haggai	2.
Jeremiah	52. Zechariah	14.
Lamentations	5. Malachi	4.
Ezekiel	48.	
Daniel	12. Chapters, In all	834.
Hosea	14.	

Books of the New Testament.

M Atthew	hath Philippians	4.
	Chap. 28. Colossians	4.
Mark	16. I. Thessalonians	3.
Luke	24. II. Thessalonians	3.
John	21. I. Timothy	6.
The Acts	28. II. Timothy	4.
Epistle to the Romans	Titus	3.
	16. Philemon	1.
I. Corinthians	16. To the Hebrews	13.
II. Corinthians	13. The Epistle of James	
Galatians	6.	5.
Ephesians	6. I. Peter	5.
	D 2	
	II. Peter	

II. Peter	3. Jude	1.
I. John	5. Revelations	22.
II. John	1.	
III. John	3. Chapters, In all	260.

These Books were Written by Holy Men Inspired of God for our Learning, the Pen-men held by the Learned are these.

1. *Moses* the Son of *Amram*, Wrote the Books of *Genesis*, *Exodus*, *Leviiems*, *Numbers* and *Deuteronomy*.

2. *Joshua* and *Eleazer* the High-Priest, are held to have Written the Book of *Joshua*; who dyed in the Hundred and Tenth Year of his Age, having Governed *Israel* Seventeen Years with great Success.

3. *Samuel* is held to have Written the Books of *Judges* and *Ruth*.

4. The First and Second Books of *Samuel*, were Written by *Samuel* the Seer, *Nathan* the Prophet, and *Gad* the Seer.

5. The First and Second Books of the *Kings*, were Written by *Nathan* the Prophet, *Abia* the *Shilonite*, *Ido* the Seer, *Jonah* the Prophet, and *Semeia*.

6. The First and Second Books of the *Chronicles*, were Penned by *Ido* the Seer and *Semeia*.

7. The Book of *Ezra*, was Written by *Ezra* the Priest.

8. He

8. He likewise Wrote the Book of *Nehemiah*, for which reason in the *Hebrew* they are placed together.

9. The Book of *Esther*, was Written by the Chronocler of *Ahasuerus*, taken out of the Records of the *Meeds* and *Persians*.

10. The Pen-man of the Book of *Job* is not certainly known.

11. The *Psalms*, were Penned by divers hands, as *David*, *Moses*, *Asaph* and others, and were Collected by *Esdras*.

12. The *Proverbs*, *Ecclesiastes*, and *Solomon's Song*, called the *Ganticks*, were Written by *Solomon*.

13. *Isaiah* the Son of *Amos*, Prophesied in the days of *Uzziah*, *Jotham*, *Ahaz*, *Hezekiah* and *Manasses*.

14. *Jeremiah* Prophesied in the days of *Josia*, *Jehojakim* and *Zedekiah*.

15. *Ezekiel* was a Priest in *Babylon* Five Years of *Jehojakim's* Captivity.

16. *Daniel* was a Captive in *Babylon*, and Prophesied under *Nebnchadnezzar*, *Belhazzer*, &c.

17. *Hosea* Prophesied in the days of *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah*, Kings of *Judah*.

18. *Joel* Prophesied in the days of *Uzziah* and *Jeroboam*.

19. *Amos* was a Shepherd and Prophesied at the same time with *Joel*.
20. *Obadiah* Prophesied against *Edom*, at the time the Palace and Temple were set on Fire.
21. *Jonah* Prophesied in the days of *Amos*, *Josiah* and *Jeroboam*.
22. *Nahum* Prophesied in the days of *Hezekiah* King of *Judah*, *Uzziah* King of *Israel*, and *Salmanazar* King of *Affyria*; *Habakkuk* Prophesied much about the same time.
23. *Zephaniah* Prophesied in the days of *Josiah* the Son of *Amon*.
24. *Haggai*, *Zachariah* and *Malachi*, Prophesied after the restoring of the Captivity, to comfort the People from their Mourning.

The Writers of the New Testament.

1. **S**t. *Matthew* Eight Years after Christ's Ascension Wrote his Gospel.
2. **S**t. *Mark* Wrote his Gospel Ten Years after Christ's Ascension.
3. **S**t. *Luke* Wrote his Gospel Fifteen Years

Years after Christ's Ascension; he Wrote likewise the *Acts of the Apostles*.

4. St. John Wrote his Gospel Thirty Years after Christ's Ascension.

5. The Epistle to the *Romans* was Written by St. Paul the Apostle; as also the two Epistles to the *Corinthians*, those to the *Galatians*, *Ephesians*, *Philippians*, *Timothy*, *Titus*, *Philemon* and the *Hebrews*, as most of the Learned hold.

6. James the Son of *Alpheus*, the Brother of *Jude*, called also the Brother of our Lord, Wrote the Epistle bearing his Name.

7. Peter the Apostle Wrote two Epistles.

8. John the Son of *Zebedee* the beloved Disciple, Wrote three Epistles; as likewise the *Revelations*.

9. Jude one of the Apostles Wrote the Epistle bearing his Name.

Thus the Refreshing Sacred Word was given,
That Mortal Men might know the mind of
(Heaven.

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That Mortal Men might know the mind of
(Heaven.

Short Sentences in Alphabet of the several
sorts of Letters.

A *a*] And do that which is meet con-ve-ni-ent, just and rea-son-a-ble; and what you have heard and re-cei-ved, that keep in your hearts, so shall you have praise.

B *b*] Boast not thy self of to Mor-row, for thou know-est not what a day may bring forth.

C *c*] Chil-dren o-bey your Parents in all things, for that is well-pleasing to the Lord.

D *d*] Do unto all Mer, as you would they should do unto you.

E *e*] E-vil Com-mu-ni-ca-ti-on cor-rupt-eth good Man-ners.

F *f*] Fear God and keep his Com-mand-ments, for this is the whole Du-ty of Man.

G *g*] Give heed un to good In-struc-ti-ons, and so shalt thou prosper.

H *h*] Have Mer-cy up-on me, for I am weak; O Lord heal me, for my Bones are vex-ed.

I i] I said, I will con-fess my sins un-to the Lord, and so thou for-ga-vest the wick-ed-ness of my sin.

K k] Keep the Com-mand-ments and love, and the Law as the Ap-ple of thine Eye.

L l] Let your Pray-ers be Ma-ni-fest, and re-main firm in the know-ledge of Christ.

M m] My be-lo-ved re-joyce in the Lord, and take heed of them that are de-si-rous af-ter fil-thy Lu-cre.

N n] Nak-ed came we out of our Mo-thers Womb, and Na-ked shall we re-turn.

O o] Oh ! that they, that were In-struc-ted by me, might serve to the pro-fit of the Gos-pel of Truth, and be-come di-li-gent in good works of E-ter-nal Life.

P p] Pride go-eth be-fore de-struc-ti-on, and a haugh-ty Spi-rit be-fore a fall.

Q q] Quench not the Spi-rit : Prove all things, and hold fast that which is good.

R r] Re-mem-ber thy Cre-a-tor in the days of thy Youth, whilst the e-vil day com-eth not, wherein thou shalt say I have no plea-sure in them.

S f] So let your Lights shine be-fore
Men, that they seeing your goods works
may glo-ri-fie your Fa-ther which is in
Heaven.

T t] Trust in the Lord , and he will
be thy help in the day of trou-ble.

V v] Va-ni-ty of Va-ni-ties, all is Va-ni-
ty, faith the Preach-er ; but the words of
the Wise are like Goads and Nails , fas-
ten-ed by the Mas-ters of Af-sem-blies.

W w X x] Who so lo-veth Ir-struc-ti-ons,
lo-veth know-ledge ; but he that hat-eth
re-proof is bruit-ish.

T y] Yield not your Mem-bers as In-stru-
ments of un-righ-te-ous-ness unto sin , but
yield your selves un-to God, as those that
are a-live from the dead.

Z z] Zion shall be re-deem-ed with Judg-
ment , and her Con-verts with Righ-te-
ous-ness.

*By Sentences well Read and understood,
The Learner may arrive to greater good :
Small things don: well do still advantage bring,
And lay founda-tions for a greater thing.*

The Lords Prayer.

*Or the Prayer our Blessed Saviour enjoyned
his Apostles.*

OUR Father which art in Heaven,
Hallowed by thy Name, thy King-
dom come, thy Will be done in Earth as
it is in Heaven; give us this day our dayly
Bread, and forgive us our Trespasses, as
we forgive them that Trespass against us,
and lead us not into Temptation, but deliver
us from Evil, for thine is the Kingdom,
the Power and the Glory, for ever and ever.

Amen.

The Apostles Creed, or the True Chri- stian Belief.

I Believe in God the Father Almighty,
Maker of Heaven and Earth, and in
Jesus Christ his onely Son our Lord; who
was Conceived by the Holy Ghost, Born
of the Virgin Mary, Suffered under Pon-
tius Pilate, was Crucified, Dead and Buried,
Desended into Hell, the third day he Rose
again from the Dead, he Ascended into
Heaven; and sitteth on the Right Hand of
God.

God the Father Almighty, from thence he shall come to Judge the Quick and the Dead. I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting. Amen.

The Ten Commandments, which God delivered to Moses upon the Mount in Tables of Stone, enjoyning the Children of Israel to observe them; as likewise all Christians ought strictly to do.

EXODUS, Chapter XX.

AND God spake all these words, saying, I am the Lord thy God, which brought thee out of the Land of Bondage.

I.

Thou shalt have no other Gods but me.

II.

Thou shalt not make unto thy self any Graven Image, or the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth.

tho

thou shalt not bow down to them, nor Worship them: For I the Lord thy God am a Jealous God, and visit the the Sins of the Fathers upon the Children, unto the Third and Fourth Generation of them that hate me, and shew Mercy unto Thousands, in them that Love me, and keep my Commandments.

III.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

IV.

Remember that thou keep holy the Sabbath Day, Six Days shalt thou Labour, and do all that thou hast to do, but the Seventh Day is the Sabbath of the Lord thy God: In it thou shalt do no manner of Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, thy Cattle nor the Stranger that is within thy Gate: For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day; wherefore the Lord Blessed the Seventh Day and Hallowed it.

V.

V.

Honour thy Father and thy Mother,
that thy Days may be long in the Land,
which the Lord thy God giveth thee.

VI.

Thou shalt do no Murther.

VII.

Thou shalt not Commit Adultery.

VIII.

Thou shalt not Steal.

IX.

Thou shalt not bear false Witnes against thy Neighbour.

X.

Thou shalt not Covet thy Neighbours House, thou shalt not Covet they Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Proper

Proper Lessons for Young Beginners, taken out
of the Holy Scripture.

First Lesson.

Children Obey your Parents in all things,
for that is well pleasing unto the
Lord.

Who so loveth Instruction loveth Know-
ledge, but he that hateth Reproof is
Bruitish.

Remember thy Creator in the days of
thy Youth, whilst the Evil days come not,
wherein thou shalt say, I have no pleasure
in them.

The fear of the Lord is the beginning of
Wisdom; a good understanding have all
those that keep his Commandments.

My Son hear the Instructions of thy Fa-
ther, and forsake not the Law of thy
Mother, for they shall be an Ornament of
Grace unto thy Head, and Chains about
thy Neck.

Hear ye Children the Instructions of a
Father, and attend to know understanding.

Correction is grievous unto him that
forsaketh the way, and he that hateth Re-
proof shall die.

The

The Second Lesson, the first Epistle of St. John.

1. **M**Y little Children, these things I Write unto you, that ye sin not. And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.

2. And he is the Propitiation for our sins: And not for ours onely, but the sins of the whole World.

3. And hereby we know that we know him, if we keep his Commandments.

4. He that saith, he knoweth him, and keepeth not his Commandments, is a liar, and the truth is not in him.

5. But whoso keepeth his Word, in him verily is the Love of God perfected; hereby know we that we are in him.

6. He that saith he abideth in him, ought himself to walk, even as he walked.

7. Brethren, I Write no new Commandment unto you, but an old Commandment which ye had from the beginning: The old Commandment is the Word which ye have heard from the beginning.

8. Again, a new Commandment I Write unto you, which thing is true in him and in you, because the darkness is past, and the true light now shineth.

9. He that saith he is in the light, and hateth his Brother, is in darkness even until now.

10. He that loveth his Brother, abideth in the Light, and there is none occasion of stumbling in him.

11. But he that hateth his Brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his Eyes.

The Third Lesson, Psalm 47.

1. **C**lap your Hands all ye People, shout unto God with the voice of Triumph:

2. For the Lord most high is terrible, he is a great King over all the Earth.

3. He shall subdue the People under us, and the Nations under our feet.

4. He shall chuse our Inheritance for us, the excellency of Jacob whom he loved. Selah.

5. God is gone up with a shout, the Lord with the sound of a Trumpet.

6. Sing Praises unto God, Sing Praises, Sing Praises unto our King, Sing Praises.

7. For God is the King of all the Earth; Sing Praises with understanding.

8. God Reigneth over the Heathen; God sitteth upon the Throne of his Holiness.

9. The

9. The Princes of the People are gathered together, even the People of the God of Abraham: For the Shields of the Earth belong unto God, he is greatly exalted.

The Fourth Lesson, Proverbs Chap. 2.

1. **M**Y Son, if thou wilt receive my words, and hide my Commandments with thee;

2. So that thou encline thine Ear unto wisdom, and apply thine Heart to understanding.

3. Yea, if thou cry after knowledge and listest up thy voice for understanding.

4. If thou seekest her as Silver, and searchest for her, as for hidden Treasure.

5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.

6. For the Lord giveth wisdom, out of his Mouth cometh knowledge and understanding.

7. He layeth up sound Wisdom for the Righteous; he is a Buckler to them that walk uprightly.

8. He keepeth the paths of Judgment, and preserveth the way of his Saints.

9. Then shalt thou understand Righteousness, and Judgment, and Equity; yea every good path.

10. Wher-

10. When Wisdom entereth into thine heart, and knowledge is pleasant unto thy soul.

11. Discretion shall preserve thee, understanding shall keep thee.

12. To deliver thee from the way of the Evil Man, and from the Man that speaketh foward things.

13. Who leaveth the paths of uprightness, to walk in the way of darkness.

Lesson the Fifth, the Epistle of Paul the Apostle to the Hebrews, Chap. 1.

God who at sundry times, and in divers manners, spake unto the others by the Prophets,

2. Hath in these last days spoken unto his Son, whom he hath appointed Heir of all things, by whom also he made the World.

3. Who being the brightness of his Glory, and the express Image of his Person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high.

4. Being made so much better than the angels, as he hath by Inheritance obtained a more excellent name then they.

5. For

5. For to which of the Angels said he any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son.

6. And again, When he bringeth in the first begotten into the World, he saith, And let all the Angels of God Worship him.

7. And of the Angels he saith, Who maketh his Angels Spirits, and his Ministers flame of Fire.

8. But unto the Son he saith, Thy Throne O God, is for ever and ever: A Scepter of Righteousness is the Scepter of thy Kingdom.

9. Thou hast loved Righteousness, and hated Iniquity, therefore God, even thy God, hath Anointed thee with gladness above thy fellows.

10. And thou, Lord, in the beginning hast laid the Foundations of the Earth, and the Heavens are the works of thine hands.

11. They shall perish, but thou remainest: And they shall wax old as doth a garment.

12. And as a Vesture shalt thou follow them up, and they shall be changed; but thou art the same, and thy years shall not fail.

13. But to which of the Angels said he

any time, Sit on my right hand, till I make
mine Enemies thy footstool.

14. Are they not all Ministring Spirits,
sent forth to Minister for those that shall be
eirs of Salvation.

The Sixth Lesson, Psalm the first.

Blessed is the Man that walketh not
in the Counsel of the ungodly,
nor standeth in the way of sinners, nor sitteth
in the Seat of the scornful.

2. But his delight is in the Law of the
Lord, and in his Law doth he Meditate
Day and Night.

3. And he shall be like a Tree Planted by
the Rivers of Water, that bringeth forth
fruit in his season: His leaf also shall
not wither, and whatsoever he doth shall
prosper.

4. The ungodly are not so; but are like
the Chaff which the Wind driveth away.

5. Therefore the ungodly shall not stand
in the Judgment, nor sinners in the Congre-
gation of the Righteous.

6. For the Lord knoweth the way of the
righteous; but the way of the wicked
shall perish.

70 The Seventh Lesson, Ecclesiastes Chap. 7

1. **A** Good Name is better than precious Oyntment ; and the day of Death than the day of ones Birth.

2. It is better to go to the House of Mourning, then to the House of Feasting For that is the end of all Men, and the living will lay it to heart.

3. Sorrow is better than laughter : For by the sadness of the countenance the heart is made better.

4. The heart of the Wise is in the House of Mourning ; but the Heart of Fools is in the House of Mirth.

5. It is better to hear the Rebuke of the Wise, then for a Man to hear the Song of Fools.

6. For as the crackling of Thorns under a Pot, so is the Laughter of Fools ; this so is vanity.

The Eighth Lesson, Ecclesiastes Chap. 1

1. **C**ast thy Bread upon the Water For thou shalt find it after many days.

2. Give a Portion to Seven, and also Eight ; for thou knowest not what Evil shall be upon the Earth.

3. If the Clouds be full of Rain, they
empty themselves upon the Earth; and if
the Tree fall towards the *South*, or to-
wards the *North*, in the place where the
Tree falleth there it shall be.

4. He that observeth the Clouds shall not
know when; and he that regardeth the Wind shall
not Reap.

5. As thou knowest not what is the way
of the Spirit, nor how the Bones do grow
in the Womb of her that is with Child:
then so thou knowest not the works of God
which maketh all.

6. In the Morning Sow thy Seed, and in
the Evening with-hold not thy hand: For
thou knowest not whether shall prosper,
whether this or that, or whether they both
will be alike good.

7. Truly the light is sweet, and a plea-
sant thing it is to behold the Sun.

8. But if a Man live many Years, and re-
ceive in them all; yet let him remember the
days of darkness, for they shall be many:
that cometh is vanity.

9. Rejoyce, O young Man in thy Youth,
and let thy heart cheer thee in the days of
thine Youth, and walk in the ways of thy
heart, and in the sight of thine Eyes; but
know thou, that for all these things God
will bring thee unto Judgment.

10. There-

10. Therefore remove sorrow from thy heart, and put away evil from thy Flesh: For Child-hood and Youth are vanity.

The Ninth Lesson, 1 Corinthians Chap.

1. **T**hough I spake with the Tongues of Men and of Angels, and have not Charity, I am become as sounding Brass or a tinkling Cymbal.

2. And though I have the Gifts of Prophecy, and understand all Mysteries, and all knowledge, and though I have all Faith so that I could remove Mountains, and have no Charity, I am nothing.

3. And though I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have not Charity, it profiteth me nothing.

4. Charity suffereth long, and is kind: Charity envieth not: Charity vaunteth not itself, is not puffed up.

5. Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

6. Rejoyceth not in Iniquity, but rejoiceth in the Truth.

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth; but whether

There be Prophecies, they shall fail, whether there be Tongues, they shall cease; whether there be knowledge, it shall vanish away.

9. For we know in part, and we Prophesy in part.

10. But when that which is perfect is come, then that which is in part shall be done away.

11. When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child; but when I became a Man, I put away Childish things.

12. For now we see through a Glass darkly; but then Face to Face: Now I know in part, but then shall I know even as also I have known.

13. And now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity.

The Tenth Lesson, Mark Chap. 8.

IN those days the Multitude being very great, and having nothing to eat, Jesus called his Disciples unto him, and spake unto them.

2. I have compassion on the Multitude, because they have now been with me three days, and have nothing to Eat.

3. And if I send them away Fasting to their own houses, they will faint by the way: For divers of them came from far.

4. And his Disciples Answered him, From whence can a Man satisfie these Men with Bread here in the Wilderness.

5. And he asked them, How many Loaves have ye? And they said, Seven.

6. And he Commanded the People to sit down on the ground: And he took the Seven Loaves, and gave thanks, and brake, and gave to his Disciples to set before them: And they did set them before the People.

7. And they had a few small Fishes: And he blessed, and Commanded to set them also before them.

8. So they did Eat, and were filled: And they took up of the broken Meat that was left Seven Baskets.

9. And they that had Eaten, were about Four Thousand, and he sent them away.

Proverbs, Select Sentences, and worthy sayings
to be Read and gotten by heart.

Proverbs.

BOAST not thy self of to Morrow, for thou knowest not what a day may bring forth.

The wicked fleeth when no Man pursueth ; but the Righteous are bold as a Lyon.

He that being often reproved, and hardeneth his Neck , shall be destroyed, and that without remedy.

Who so walketh uprightly shall be saved ; but he that is perverse in his ways shall fall at once.

The King that faithfully Judgeth the poor, his Throne shall be Established for ever.

A good Name is rather to be chosen then great Riches ; and loving favour rather then Silver or Gold.

A Prudent Man foreseeth the Evil, and hideth himself ; but the simple pass on, and are punished.

Rob not the poor, because he is poor ; neither oppress the afflicted in the Gate.

A Wise Son maketh a glad Father, but
a foolish Son is the heaviness of his Mother,
the Father of the Righteous shall greatly
rejoyce.

A proud look, and a lying Tongue the
Lord hates.

Whoso loveth Instruction, loveth knowl-
edge ; but he that hateth reproof, is
brutish.

Sentences in Verse.

Lord give me Wisdom to direct my ways,
I beg not Riches, nor yet length of days.

Defend the Truth, for that, who will not
(die,

A Coward is, and gives himself the lie.

Ever thy credit keep, 'tis quickly gone ;
Obtain'd by many actions, lost by one.

Hear much, but little speak a Wise Man
(fears,

And sooner then his Tongue, will trust his
(Ears

Judge not between two friends, but friend-
(ly see,

If thou canst bring them fairly to agree.

Never

Never to gather Wealth by fraud presume;
A little evil got, will much consume.

Keep thy self humble, Pride has ruin'd many
A Prcud Man seldom is belov'd of any.

Grasp not for Honour, Transient is Earths
(Glory,
For it will perish in an Ages Story.

Fame, Honour, Beauty, State, Train, Blood
(and Birth,
Are but the fading blossoms of the Earth.

When thou Liv'st well mind not what
(People say,
It is not in thy Power their Tongues to sway.

Safe in thy Breast close lock up thy Intents,
For he that knows thy purpose, best prevents.

Those that God doth by his own Spirit lead,
They are his Sons, you in the Scripture Read.

Tis use and practice that becomes each skill,
For that makes perfect what neglect does kill.

Zeal is a fire, and useful in its kind,
But nothing is more dangerous if blind.

In Vertues Road see you a Racer be,
A nimble Foot-man, and in each degree

Maintain the Truth, and strive to run apace,
Eternal Life is bounded in the Race.

Shun Rumour lest thy self be by't defam'd,
Silence hurts none, but some for words are
(blam'd.

Settle thy mind on things that are above ;
If thou exact, be it thy Neighbours Love.

From Popish Error let thy mind be free,
And from what with the Scripture dont
(agree.

God's word is sure, Traditions often fail,
Let in thy heart God's words alone prevail.

*The Sayings of Robert Smith Martyr, a
little before his Death.*

1. **S**eek first to Love God with your whole heart, and it shall be easie for you to Love your Neighbour.
2. Be friendly to all Creatures, but especially to your own Soul.
3. Be always an Enemy to the Devil and the World, but chiefly to fleshly Lusts.
4. In hearing of good things joyn the ears of your head and heart together.
5. Seek unity and quietness with all Men, but

but especially with your Conscience, for it will not easily be pacified.

6. Love all Men, and be in perfect Charity, even with your Enemies.

7. Hate the sins that are past, and above all things beware of a relapse.

8. Be as ready to further your Enemy as he is to hinder you, that you may be the Children of God.

9. Defile not that which Christ has cleansed, lest his blood be layed to your charge.

10. Remember that God hath shut in your Tongue with Teeth and Lips, that it might speak under Correction.

11. Be ready at all times to look to your Brothers Eye, but especially to your own, for he that warneth another of that which he is faulty of himself, giveth his Neighbour the clear Wine, and himself the Dregs.

12. Beware of Riches and Worldly Honour, for without Understanding, Prayer and Fasting, it is a snare, and like to consuming fire; of which, if a Man take a little it will warm him, but if a great deal it will consume him.

13. Shew Mercy to the Saints for Christ's sake, and Christ shall reward you for the Saints sake.

A Brief Catechism grounding Youth in the Right Faith, and the Fundamentals of the True Religion.

Quest. **V**ho made the World?

Ans^w. God made the World and all Creatures.

Quest. *How did he make them?*

Ans^w. By his Word and Power, which is able to do whatsoever pleaseth him.

Quest. *In what time did he finish the Creation?*

Ans^w. In Six days, and therefore Sanctified the Seventh day as a day of rest; wherein he ceased from the work of the Creation.

Quest. *Who was the first Man?*

Ans^w. Adam was the first Man, not Born, but Created.

Quest. *Of what was he made?*

Ans^w. He was made of the Dust of the Earth, and then God breathed into him the breath of Life, and he became a living Soul.

Quest. *Of what was Woman made?*

Ans^w. God cast Adam into a deep sleep, and took out one of his Ribs of which he made the Woman, and gave her to him for a help meet.

Quest.

Quest. *What is the Chief end of Man?*

Ans^w. The Chief end of Man, is to glorifie God, and save his own Soul, to enjoy him for ever, &c.

Quest. *What Rule hath God given to direct us, how we may glorifie and enjoy him?*

Ans^w. His Holy Word Written by Inspiration, and contained in the Old and New Testament, which is a sure Rule to direct us how we may glorifie and enjoy our Maker.

Quest. *What do the Scriptures chiefly teach?*

Ans^w. They teach Man what he is to believe concerning God, and what duty God requires of Man.

Quest. *What is God?*

Ans^w. God is a Spirit, Infinite, Eternal, and Unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

Quest. *Are there any more God's than one?*

Ans^w. No, there is but onely one true God.

Quest. *How many Persons are there in the God head?*

Ans^w. In the God-head there are three Persons, the Father, Son and Holy Ghost; yet these three Persons are but one God, the same in Substance, Power and Glory.

Quest. *How are all things supported and sustained?*

Answ. By the secret workings of an Invisible Power and Providence.

Ques. What special Act of Providence did God exercise towards Man in the State wherein he was Created?

Answ. When God made Man he entered into a Covenant of Life with him, upon condition of perfect Obedience; forbidding on pain of Death to Eat of the Tree of Knowledge of Good and Evil.

Ques. Did our first Parent observe his Will, and be reverent in Obedience?

Answ. No, for Eve being Tempted by the Devil broke the Injunction, and Tempted Adam likewise to Transgress, from which Moment they became Mortal, and subject to the Power of Death, losing the Possession of Paradise.

Ques. Did this Obedience reach their Posterity?

Answ. It did; for the Covenant being made with Adam, not onely for himself, but his Posterity: All Mankind descending from him by ordinary Generation, sinned in him and fell with him in his first Transgression.

Ques. Wherein does the sinfulness of that Estate into which Man fell consist?

Answ. In the Guilt of Adams first Sin, the want of Original Righteousness, and the

the corruption of his whole nature, which usually we call Original Sin; together with the actual Transgressions that proceed from it.

Quest. *What loss did Man sustain by this fall?*

Ans^w. He lost Communion with God, and came under his Wrath and Curse, being made lyable to Miseries in this Life, to Death it self, and to the pains of Hell for ever.

Quest. *Was he left in this state of Misery without hope?*

Ans^w. No, he was not left altogether destitute, for a Saviour was promised in the Seed of the Woman, to rescue him from the Power of Satan, and Redeem him from Eternal Death, even Christ the Lord; who in the fulness of time descended from the Bosom and Glory of his Father, was Born of a Virgin, dyed for our Sins, and rose again for our Justification, ascended into Heaven, and sitteth now at the right hand of God the Father to make Intercession for us.

Quest. *What Offices doth Christ Execute as our Redeemer?*

Ans^w. He Executes the Office of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation, and Exaltation.

Quest. *How does Christ Execute the Office of Prophet.*

Ans^w.

Ans^w. In revealing to us by his word and Spirit, the Will of God for our Salvation.

Quest. How doth Christ Execute the Office of a Priest?

Ans^w. By his once offering himself up as a Sacrifice to satisfie Divine Justice, and reconcile us to God in making continual Intercession for us.

Quest. How doth he Execute the Office of a King?

Ans^w. In subduing us to himself, in ruling and defending us, and in restraining and bringing under all his and our Enemies.

Quest. How are we made partakers of the Redemption purchased by Christ?

Ans^w. By the effectual application of it to us by his holy Spirit.

Quest. By what means is that done?

Ans^w. By working Faith in us, and thereby uniting us to Christ in our effectual calling.

Quest. What is our effectual calling?

Ans^w. It is the work of Gods Spirit; whereby convincing us of our Sin and Misery, enlightning our minds in the knowledge of Christ, and renewing our Wills, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

Quest. Did Christ die for all Men that through his Merits they might be saved from the Wrath to come?

Ans^w.

Answ. He died for the Expiation of our sins, as being the Lamb of God that taketh away the Sins of the World, and he is willing that all may come unto him and be saved, offering them the Water of Life freely without price or money.

Quest. *What benefit do true Believers receive from Christ at his death?*

Answ. The Souls of the faithful are made perfect in holiness, and do immediately pass into glory, and their bodies being still united to Christ do rest in their Graves till the Resurrection.

Quest. *What benefit do the faithful receive from Christ at the Resurrection?*

Answ. Being raised up to glory, they shall be openly acknowledged before all the Saints and Angels, and acquitted in the day of Judgment, and made perfectly blessed in fully enjoying God to all Eternity.

Quest. *What must we do to gain Gods Love and favour?*

Answ. We must with unfeigned hearts humble our selves before him, and pray unto him to give us his Grace, and assist us with his holy Spirit to resist Temptations, and overcome the World, the Flesh, and the Devil, and yield a ready obedience to his Divine Will.

Quest.

Quest. *What did God at first reveal to Man as a Rule of his obedience?*

Ans. The Rule which God at first revealed to Man for his obedience was the Moral Law.

Quest. *In what is it briefly comprehended?*

Ans. It is comprehended in the Ten Commandments.

Quest. *Let us hear what is the summary of them, or their brief comprehension?*

Ans. The sum in brief is to love the Lord our God, with all our hearts, with all our Soul, with all our strength, and our Neighbour as our self; for upon these says our blessed Saviour, hang all the Law and the Prophets.

Quest. *Is any Man able perfectly to keep the Commandments of God?*

Ans. As meer Man it is impossible, by reason of his Imperfection by the fall.

Quest. *Are all Transgressions of the Law equally heinous?*

Ans. Some Sins in themselves, and by reason of several aggravations are more heinous in the sight of God than others.

Quest. *What Penalty does every sin deserve?*

Ans. The Wrath and Curse of God, both in this Life, and that which is to come.

Quest. *What is required of us that we may escape the Wrath due to Sin?*

Ans.

*Ans*w. Faith in Jesus Christ, Repentance unto Life with the diligent use of all outward means, whereby Christ Communicateth to us the benefits of our Redemption.

Quest. *What is it you call Repentance unto Life?*

*Ans*w. It is a saving Grace, whereby a sinner out of the true sense of his Sins, and the apprehension of the Mercies of God in Christ, doth with grief and hatred of sin turn from it unto God, with purposes of Amendment, and endeavour after a new obedience.

Quest. *Tell me the outward means whereby Christ Communicateth to us the benefits of Redemption?*

*Ans*w. The outward and ordinary means are his Ordinances, particularly the Word, Sacraments and Prayer.

Quest. *How is the word made effectual to Salvation?*

*Ans*w. The Spirit of God maketh the Reading and Preaching of the Word an effectual means of Convincing and Converting sinners, and building them up in holiness and comfort through faith unto Salvation.

Quest. *How is the word to be read and heard that it work so effectually.*

*Ans*w.

Answe. We must attend thereunto with diligence, preparation and prayer, receive it with Love and Faith, lay it up in our hearts, and practice it in our lives.

Quest. How do the Sacraments become effectual to Salvation?

Answe. Not from the virtue in them, or in him that doth administer them, but onely by the blessing of Christ, and the working of the Spirit in them that by Faith receive them.

Quest. What is a Sacrament?

Answe. It is an holy Ordinance of Christ's Institution, wherein by sensible signs, Christ and the benefits of the new Covenant are represented, seal'd and applyed to a believer.

Quest. How many Sacraments hath Christ ordained and enjoyned to be observed in his Church, to what end were they ordained, how distinguished and to be observed?

Answe. Two onely, viz. the Sacrament of Baptism, and of the Lords Supper.

Quest. What is Baptism, and to whom to be Administered?

Answe. It is washing in the Name of the Father, and the Son, and the Holy Ghost; whereby the party is admitted a Member of Christ's Church Militant, and ought Manfully to own Christ,

Christ, and fight with Spiritual Weapons against the World, the Flesh and the Devil, nor ought it to be Administered to any that are out of the visible Church till they profess their faith in Christ, and their obedience to him.

Quest. *What is the Sacrament of the Lords Supper?*

Answ. The Lords Supper is a Sacrament wherein by giving and receiving Bread and Wine according to Christs appointment, his Death is shewed forth, and the worthy Receivers are not after a Corporal and Carnal manner, but by faith made partakers of his Body and Blood, with all the benefits to their Spiritual nourishment and growth in Grace.

Quest. *What is required of such as would worthily receive the Lords Supper?*

Answ. That they should Examine themselves to know if they are capable of discerning the Lords Body, of their Faith to feed upon him, of their Repentance, Love and new Obedience, lest coming unworthily, and not discerning the Lords Body, they Eat and Drink their own Damnation.

Quest. *What is Prayer in its true sense and meaning?*

Answ. It is an offering up our desires to God

God to implore his Divine Majesty to give us things agreeable to his Will in the Name of Christ, with Confession of our Sins, and thankful acknowledgment of his Mercies.

Quest. Did Christ leave any Form of Prayer?

Answ. He not onely Prayed often himself whilst he was on Earth, but Commanded his Disciples, and consequently his whole Church, when they Praycd, to Pray, saying, *viz.* Our Father, &c.

Forms of Prayer to be used on sundry occasions, suitable for Children, or Families.

A Morning Prayer for Children or Young People.

O Lord God, Holy, Glorious and Almighty; how great and manifold are thy Mercies towards me, who am but Dust and Ashes, even the Creature that thou hast made, in all Humility, as in Duty I am bound, I prostrate my self before thee, Soul and Body, Confessing thy goodness and Fatherly Compassion in all the progress of my Life; thou broughtest me into the World, and hast by thy Providence provided for me, and sustained me from time to time, from the many dangers that have Incompassed me round about; O give me

Grace

Grace and such a heart, that I may depart from all the ways of Iniquity; bless my Parents and those that watch over me for my good, and let my endeavours be to live up to the promotion of thy Honour and Glory, and to the good and Salvation of my own Soul, through the alone Merits and Mediation of Jesus Christ my ever blessed Lord and Saviour. Amen.

Evening Prayer.

Most Gracious and Merciful Lord God, who of thy goodness hast provided for me, and preserved me this day; keep me this night in safety under the shadow of thy Wings, that I may lay me down to rest, and safely rise to praise thy Holy Name; protect me from danger, and shield me from the fears and terrors of the night, that being refreshed with moderate repose I may be enabled to serve thee with more clearfulness; Bless O Lord my Parents and Relations; visit those that are in trouble or affliction, and comfort them, that they and all that trust in thee may see the wonders thou dost for the Children of Men, and Adore the Beauty of thy Holiness.

A Prayer against danger, founded on Faith.

I Will lift up my Eyes unto the Hills from whence cometh my help my help cometh of the Lord, who made Heaven and Earth, he will not suffer my foot to be moved; he that keepeth me will not slumber; he that keepeth Israel shall neither slumber, nor sleep; the Lord is my keeper, the Sun shall not smite me by day, neither the Moon by night, the Lord shall preserve me from all evil, he shall preserve my Soul, the Lord shall preserve my goings out and my comings in, from this time forth, and for evermore. Glory be to the Father; Son and Holy Ghost, World without end. Amen.

A Family Prayer.

Visit, I beseech thee O Lord this Habitation with thy Mercy, and me with thy Grace and Salvation; let thy holy Angels pitch their Tents round about and dwell here, that no Illusion of the night may abuse us, that the Spirits of darkness may not come near to hurt us; no evil or sad accident oppress us, and let thy Eternal Spirit dwell in our Souls and Bodies, filling every corner of our hearts with light and grace; let no deed of darkness overtake us, and thy blessing most merciful Father be upon

as for ever, through Jesus Christ our Lord.
Amen.

A Prayer to be said in Schools.

O Almighty God, who hast given us Grace at this time to present our humble supplications before thee, accept of this our early offering and tribute of praise and thanksgiving, our Eyes are up unto thee O Lord, though we know not what to ask as we ought; therefore, O most merciful Father have compassion on our tender years, and shower down thy blessings as thou shalt in thy Eternal Wisdom see most needful for us; give us understanding hearts to know thee, to fear thee, to love thee; enlarge our knowledge of thy holy word, that with holy desires we may press forward, and earnestly labour to attain that Learning, which may make us wise to Salvation, through Jesus Christ our only Lord and Saviour. Amen.

A Prayer on the Sabbath to prepare
for hearing Sermons.

O Lord open the Ears of my understanding, that I may so hear thy word, as to practice it in my Life and Conversation; grant O most merciful Father, that it may be a light unto my paths, and a Lanthorn unto my feet, that

that I may wal: uprightly before thee ; banisched
all wandering thoughts out of my mind, that only
would draw me away from due attention, and
evade the good Motions of thy holy Spirit ; A P
and so fix thy truth in my heart, that I may
not fall into Error ; but being supported by thy
Divine Grace, that I may so live, that when
I come to die I may pass into an everlasting respe
Sabbath of Rest, through the Merits and Me-
diation of Jesus Christ our Lord and Saviour.
Amen.

A Prayer for our Teachers and Superiours.

O Holy Father of Spirits, who by thy word con-
fus-
madest all things out of nothing, and re-
with the same facility dost sustai: them. I all qu-
humbly beseech thy Divine goodness to give un-
derstanding hearts to those thou hast placed over
me, that they may guide me into the way of
truth, and instruct me in that knowledge which
can make me wise to Salvation. Bless them
and keep them, and all that trust in thee, in thy
Faith, and fear ; so that we being brought up
in the ways of Virtue and Learning, may know
with reverence to behave our selves towards
our Superiours, and modesty and respect towards
all Men, that growing up like Olive branches
we may stock the next Generation, that thy
may bless thy holy Name for thy Mercies de-
cended

banished upon them, through Jesus Christ our
thoroughly Lord and Saviour. Amen.

A Prayer for the King and Queen, &c.

O Lord bless thy Servants, whom thou
hast appointed to Rule over us; let them
prosper under the shadow of thy Wing, and
Mightily defend them by thy Power; let
no Weapon formed against them prosper, but
confound the devices of their Enemies, and
bring the designs of the Adversary to nought,
make them a Nursing Father and a Nursing
Mother to thy Church, that truth and Right-
eousness may flourish in our Generation, and
we may live happily under their protection, in
all quietness, Godliness and honesty. O Lord
crown them here with long and happy days, and
ever hereafter with Life and Immortality, that faileth
not away. Amen.

Suitable Graces before and after Meat.

Grace before Meat.

O Lord God, who in Mercy showerest down
thy blessings upon, and stordest with thy
bounty for the support of our lives and neces-
saries; we at this time praise and adore
thy

thy Name for the Creatures thou hast provided for us; Lord receive our thankfulness at least of the acknowledgments we ought to make and Sanctifie this food for the nourishing of our Bodies, and the refreshing of our Souls, for the sake of Jesus Christ our Lord and Saviour. Amen.

Another before Meat.

O Father of Infinite Mercies, who takest care even to feed the Ravens of the Vallies, and by thy Providence supportest all things, making thy Creatures contribute to our necessities in Food and Rayment; give us thankful hearts to Extol and Magnifie thy Name for these thy good things provided for us, and for all thy other Mercies, through Jesus Christ our onely Lord and Saviour. Amen.

Another before Meat.

Sanctifie O Lord these thy Creatures unto us, of which by our Sins we have made ourselves altogether unworthy, and grant O most Merciful Father, that the end of our eating and drinking may be the more to enable us to serve thee in our several Stations, through Jesus Christ our Lord. Amen.

Another

Another before Meat.

WE beseech thee O Lord so lift up our hearts, that we may raise our desires unto thee for a blessing upon the Creatures thy bounty has provided for us, that we may bearfully use them as the pledges of thy favour, and may serve thee in the enjoyment of all thy Mercy, through thy ever blessed Son, and our alone Saviour Jesus Christ. Amen.

Graces after Meat.

REFRESHED by thy bounty O Lord, we return thee most humble and hearty thanks, imploring a continuation of thy Mercies and favours towards us, and we beseech thee henceforward to direct us with thy Grace, that when we refreshing shall come from thy presence, we may be partakers of thy Heavenly Table, through the Merits and Mediation of Jesus Christ our Lord and Saviour. Amen.

Another after Meat.

AS our Bodies are satisfied through thy care and Providence; so we beseech thee replenish our Souls with thy Grace, that we may neither spiritually hunger nor thirst after any thing but

but Righteousness, that when we came to die
we may give up our accounts with joy, and fall
down by the Well-Spring of Life in a blessed
Eternity, through Jesus Christ. Amen.

Another after Meat.

Most Gracious Lord God, as thou hast
filled our Bodies with Temporal nourish-
ment, so be pleased to fill our hearts with a sense
of thy goodness, that we may ever praise and
adore thy holy Name, through Jesus Christ.
Amen.

Another after Meat.

O Lord, how excellent is thy Name in all
the Earth! thou makest the Clouds to
drop fairness, and the Earth to bring forth in
abundance, distributing thy bounty to every
Creature, but especially to Man, who for his sin
the least deserves it. O give us thankful hearts
that for the future we may make it our endeav-
our to magnifie and praise thy holy Name.
Amen. Amen.

Divine Meditations worthy to be got by heart.

MEDITATION I.

Life, is the Lifes preparative, and Death
The deprivation of unconstant breath.
A welldirected Life shall always find
Society in Death, a glorious mind
Shall have a glorious and Cœlestial friend,
To guard his glory to a glorious end.

MEDITATION II.

DEspair not when affliction Ploughs the
(ground)
Doubt not increases if thy Seed be sound ;
Heaven loves a fruitful Harvest, and his hand
Is always active to Manure this Land.
He takes the chiefeſt care, the greatest pain
He Crowns the work, 'tis we that reap the
(gains).

MEDITATION III. I

Dost thou my Soul desire to be partaker
Of those Cœlestial joys whereof thy
(Maker
Crowns)

Crowns those endeavouring Souls that
(Study still,
To be obedient to his Sacred Will.
Examine well the Scriptures, they will show
The ready way, then practice how to go.

MEDITATION IV.

Dost thou desire my Soul, that Heaven
(should say,
Thy Pardon's Seal'd, and I will blot away
Thy numerous Sins; nay, and I will no more
Remember them, as I have done before;
Then Learn my Soul to know whilst thou
(dost live,
The way to be forgiven's to forgive.

Signs of true Faith, in three short Lesson.

1. **A**N earnest and vehement Prayer:
For it is impossible we should
heartily believe the things of God, and the
glories of the Gospel, and not most impor-
tunately desire them: For every thing is de-
sired according to our belief of it's Excel-
lencies and possibility.

2. **T**o do nothing for vain glory, but
wholly for the Interest of Religion, and
these Articles we believe, valuing not at
all the Rumours of Men, but the praise of
God

God to whom by Faith we have given up all our Intellectual faculties.

3. To be content with God for our Judge, for our Pattern, for our Lord, for our Friend ; desiring God to be all in all to us, as we are in our understanding and affection wholly his, to be a stranger upon Earth, and to have all our thoughts and principal desires fixed upon the matters of Faith, *viz.* the things of Heaven.

An Epitomy, or Brief Account of the Glorious Martyrs that have suffered since the time of our blessed Saviour, and Sealed their Testimony with their Blood, under Heathen and Popish Tyrants, with their constant resolution, last sayings, and courageous Deaths, and Triumphing in the Flames, &c.

Our blessed Lord and Saviour Jesus Christ, having laid down his Life, and after that, Triumphed over Death and the Grave, by taking it up, and gloriously Ascending into Heaven to prepare a place for the faithful ; his Doctrine soon began to spread it self throughout the Earth, which caused the Devil to raise up sundry Persecutions against the Teachers of it,

Inraging the Heathens against them, to seek by sundry ways their destruction, insomuch, that St. Stephen was stoned to Death by the Rude Multitude, Praying for forgiveness for his Enemies to the last, as you may find it, *Acts 7. 59, 60.*

St. Peter after he had Preached the Gospel in divers Countries, and Converted many to the way of saving knowledge; coming to *Rome* was there Apprehended and cast into Prison, and by the Command of wicked *Nero* carried to be Crucified; when thinking it too glorious a Death to die as his Lord had done, he made it his request, that he might be Crucified with his Head downwards, and in that manner passed to a blessed Eternity.

St. Paul, after having fonght the good fight, and finished his course, received the Crown of Martyrdom at *Rome*; being beheaded with a Sword at the Command of Bloody *Nero*, and his Body being Buried in the *Via Ostiensis*, *Constantine* the Great about 318 Years afterward Built a Stately Church over his Grave.

St. Andrew having Preached the Gospel in many Lands, came at last to *Patrie* a City of *Achaia*, whereat then *Ageus* was Consul for the *Romans*, who strictly examined him, and finding the good Apostle Courageous

rageous and fearless of Death, he Commanded him to be bound to a Cross in the shape of the Letter X from whence he Preached to the Spectators the space of two days, and then gave up the Ghost; some say the Tyrant used him in this manner for Converting *Maximilia* his Wife.

St. *James* the Great, so called in respect of his Age, or to distinguish him from the other *James*, suffered Martyrdom under *Herod Agrippa*, being beheaded; Converting in the way his Accuser, who openly Professing the Christian Faith was Executed with him; but it was not long before the Tyrant for not giving the Glory to God was smitten by the Angel, and eaten up of Worms.

St. *John* the beloved Disciple, was for Preaching the Gospel accused to *Domitian* the Emperor, and sent bound to *Rome* by the Pro Consul of *Asia*; where as *Tertullian* says, he was put into a Cauldron of boylng Oyl, but received no hurt, which so Astonished the Tyrant, that he caused him to be taken out; yet banishing him to the Isle of *Patmos* where he Wrote his Revelation, giving a Mysterious account of the State of the Church to the end of the World; but whether he died a violent Death, or peaceable, Authors differ.

St. Philip after Traveling through many Countries came at last to *Hierapolis* a City of *Phrygia*, where the People Worshiped a *Dragon* for their God, by the Name of *Jupiter Ammon*, where he Converted many to the Christian Faith; which so enraged the Magistrates, as likewise for his silencing their Oracle, that they cast him into Prison, and afterward hanged him on a Pillar, at whose Death there happen'd a terrible Earthquake to the great Terror of the Infidels, and the confirming those that were Converted, and his Body being taken down by St. *Barnabas*, was decently Interred.

St. *Bartholomew* after great Labour and Travel in the Vineyard of his Lord; coming to *Albanopolis* in *Armenia* the Great, a place much given to Idolatry, was Imprisoned by the Magistrates as a Seducer of the People there; and, as some Authors have it was Crucified; others say, he was stoned alive, and so received the Crown of Martyrdom.

St. *Thomas* was slain with Spears as he was at his Devotion in a Chappel, he had caused to be Erected for the Worship of God; being Murthered by the *Brahmans*, or Heathen Priests, at the Command of an *Indian* King, and his Body afterwards solemnly Interred in that Church.

Church, by his Followers and well Willers.

St. James the less, for publickly owning Jesus Christ to be the Son of God, was by the Scribes and Pharisees thrown from the Battlements of the Temple Porch in *Jerusalem*, and afterward had his Brains beat out by a Villian with a Fullers Club, suffering Martyrdom in the Ninety-fourth Year of his Age, Twenty-four Years after Christ's Ascension.

Simon the Zelot is held by Authors of good Credit to have been in *Brittain*, and having Preached the Gospel with success, the Devil stirred up those against him that bereaved him of his Life, being Crucified by the Infidels.

St. Jude after he had Preached the Gospel, came at length to the City of *Edessa* to *Abgarus* the Converted Prince, and there turned many from their Idolatry; after which, as *Dorotheus* affirms, he was slain at *Beytus*, and Buried there in a Stately Tomb, although by the General consent of the Latin Church, he is held to have Preached in *Persia*, and there for Reproving and Inveighing against Idolatry, and the Devilish devices of the *Magi*, they procured him Cruelly to be Tortured to Death.

St. Matthias, after he had Preached the

Doctrine of his great Master and Lord to the Barbarous *Ethiopians*, was Murthered by them at *Sebestopole*, for Reproving Idolatrous Worship, between the Years *Anno Christi* 59 and 64.

St. *Mark* suffered Martyrdom in *Egypt*, for having declared the vanity of their Idols, the Rude Multitude incited by the Priests upon the Festival of *Serapis*, held by them to be a God; broke in where this Saint was at his Devotion, and dragged him thence through the Streets; so that by the craginess of the Stones his Flesh was torn off, after which they cast him into Prison, where he was comforted in his Agony by a Divine Apparition, and the next Morning the barbarous People used him in the same manner, till by the extraordinary Effusion of Blood his Spirits faded; after which they made a Fire and burnt his Body, he is said to Write his Gospel at *Rome*, being there a fellow Labourer with St. *Peter*.

St. *Luke* took great pains, not onely in Writing his Gospel, but in Traveling with the Apostles, as appears by his Writing their Acts; he was at *Rome* with St. *Paul*, and Preached in divers Countries till the General Persecution under *Nero*, at which time being taken by the Multitude, they haled him away to Crucifie him, but not

happening on a Cross, they hanged him on an Olive-Tree in *Greece*, in the Eightieth Year of his Age; yet Authors differ about the manner of his Death, though all agree he died a Martyr.

Thus the Holy Apostles and Evangelists following the Example of their Lord, Triumphed gloriously over Death, and were Redeemed from the Earth, none of them escaping to Drink the Cup their Lord had foretold they should Drink; unless St. *John*, of whom it remains doubtful, whether he died a Natural Death, or sealed his Testimony with his Blood. And now, from these glorious Lamps that have Lighted the World, and Shine before the Throne of God, I proceed to others, Memorable for their receiving the Crowns of Martyrdom, and Sealing their Testimonies with their Blood.

Ignatius the Primitive Father, not the Jesuit, having as he affirms seen Christ in the Flesh embraced his Doctrine with such fervency, that the Idolatrous Priests accused him to the Emperor *Trajan*, for drawing away the People, and that Emperor sent him bound to *Rome*; when by the way Writing to *Dama* Bishop of *Magnesia*, amongst other expressions he has this, viz. *Let Fire, Cross, breaking of Bones, Quarter-*

ing my Members, Crushing my Body, or all Torments that Men and Devils can invent, befall me, so that I may but enjoy my Lord Jesus; and when his day of Martyrdom came, he said, Now I am God's Corn, when the Wild Beasts have ground me in their Teeth I shall be his White-bread; he suffered Martyrdom in the Eleventh Year of Trajan, being torn to peices by Wild Beasts in the Theatre to make the Tyrant sport, though for that Death he received a Crown of Life.

Polycarp Bishop of Smyrna, the Night before the Morning he was Apprehended, Dreamt that the Pillow under his Head was consumed to Ashes, and Prognosticated from thence, that his Life was at a Period, and accordingly he was seized, and carried upon an As to Smyrna, where he was perswaded to Sacrifice, but he refused; and being threatned with Torments, he fancied to hear a Voice from Heaven say, Be of good cheer O Polycarp, and play the Man, and when the Pro-Consul bid him Swear by Caesar, and deny Christ; he said, Four score and Six Years have I served Christ, neither hath he ever offended me at any time, how then can I revile my King, that has thus preserved me? Whereupon being Condemned by the Tyrant, he was lead to the Fire by the Multitude, crying out, This is that Doctor of Asia,

ria, the Father of the Christians, the over-
brower of our Gods, who hath Taught many
that our Gods are not to be Adored, and there-
upon, they run to their Shops to fetch
Wood, but the Flames bent Archwise and,
and touched not his Body ; whereupon, one
of the Tormentors run him in with a Spear,
from which Wound flowed a Stream of
Blood, that extinguished the Flame ; yet
that they re-kindled it, and burnt him to Ashes,
Anno Christi 170.

Dionisius Areopagita, a Wise and Learned
Man, being accused by divers Villains hired
by the Priests, of Intending to subvert their
Religion, was Condemned by the Roman
Prefect, first to be beaten, and afterward
to be beheaded ; when before the latter
was Executed he fell upon his Knees, and
with an Audible Voice said, *O Lord God
Almighty, thou onely begotten Son, and Holy
Spirit. O Sacred Trinity, which art without
beginning, and in whom there is no division,*
receive the Soul of thy Servant in Peace,
who is put to Death for thy Cause and Gospel,
*and then had his Head severed with a blunt
Sword, Anno 96. and in the 110. Year of
his Age.*

Justin Martyr after having Preached the
Gospel in many Countries, came to Rome,
where he Nonplused the Sages, and Phi-
losophers.

losophers, which so incensed one *Crescence*, that he procured him to be Condemned; and he was accordingly beheaded under *Adrian*, 139. having before Prognosticated his own Death.

Irenæus Bishop of *Lions* in *France*, being seized with divers others in the Reign of *Severus*, who raised the Fifth Persecution, amidst a great Slaughter was led to the Idols by which stood a Cross, and demanded which he would chuse, to Worship the one, or die on the other; wherenpon he chose the latter, chearfully resigning his Soul, *Anno 182.* in the 60, or as some will have it, the 90 Year of his Age.

Cyprian having by Visions foreseen the Miseries and Persecution of the Church, was at length Apprehended by *Galeius Maximus*, and beheaded with a Sword, for the Testimony of Jesus Christ, *Anno Christi 259.* and in the 70 Year of his Age, chearfully biding that cruel Emperor, at the time he was about to Condemn him, do what ever was in his Power.

But to pass over Heathen Cruelties, which were many and Barbarous, even to the fatning the Earth with Christian Blood, we come to those acted by such as pretend themselves Christians, but in their actions exceed the Infidels, *viz.* the Papists.

Martyrdoms under Popish Tyranny, &c.

MR. John *Huss* of *Prague* in *Bohemia*, for refuting the Errors that were apparently crept into the Roman Church, by preferring the Traditions of Men before the revealed Will of God, was accused by the Monks and Fryers to the Council of *Trent*, who without hearing his Reasons which he offered, or regarding the Emperors Letters of safe Conduct, seized him, and as a Heretick Condemned him to be burnt; when after they had degraded him, they put on his Head a Cap of Painted Devils, which he joyfully received, saying, *That since his Lord and Master wore for his sake a Crown of Thorns, he would not disdain for his sake to wear that Cap*, at which a Popish Bishop standing by said, *Now we commit thy Soul to the Devil*, but *Huss* lifting up his Hands and Eyes said, *Into thy Hands Lord Jesus I commend my Spirit, which thou hast Redeemed with thy most precious Blood*; then they burnt his Books whilst he declared his Innocence to the People, and when the fire was kindled he began to Sing with a loud and cheerful voice, *Jesus thou Son of God have Mercy upon me*; which he repeated three times 'c^re the flame stop-
ed

ed his breath ; and when his Body was consumed his Heart was found whole.

Hierom of Prague, Contemporary with Mr. *Huss*, was taken in like manner, and bound to the Image of *John Huss* Carved in Wood ; and although he made a Confession of his Faith, and proved that neither in word, nor writing he was in an Error, saying, *he died wrongfully, being basely Murthered by the Enemies of Christ and his holy Gospel*, the Papists put a Paper Painted with Devil on his Head, saying, *He should burn with his Master*, but he replyed, *Our Lord Jesus Christ when he suffered Death for me, did wear a Crown of Thorns upon his Head, and for his sake I wear this Cap* ; and the Fire being kindled, he cryed with a chearful Voice, *This Soul of mine in Flames of Fire I offer up unto thee O Christ my Saviour.*

Sir *John Old-Castle*, otherwise called *Lord Cobham*, an English Nobleman, for embracing the Reformed Doctrine, notwithstanding all the Reasons he shewed, and the Confession of a good Faith, he made Protestation of Allegiance to his Prince, and a proffer to fight any Man in the World in defence of his Religion ; the Popish Clergy procured him to be Condemned and hanged in *St. Giles Fields*, burning his Body whilst it was hanging, in the Reign of King

Henry the Fifth, Anno 1417. at his Death
Prayed for his Enemies, and desired God
to turn their Hearts.

Dr. Hooper Bishop of Gloucester, being
condemned in Queen Maries days to the
flames as a Heretick, was carryed thither
to be burnt, refused his Pardon which was
offered him upon condition of Recantation,
saying, *If you love my Life away with it, and*
although his friends earnestly laboured to
perswade him to live upon those terms,
saying, It is very true, I am come hither to
die, and to end this Life here, because I will
not gainsay the former Truth I have heretofore
taught in this Diocese amongst you, and I thank
you for your friendly Counsel, though not so
friendly as I could have wished. Life indeed
is sweet, and Death is bitter; but alasse, con-
sider the Death to come is more bitter, and the
Life to come more sweet; therefore, for the
desire and love I have to the one, and the fear
and terror I have to the other, I do not so much
regard this Death, nor esteem this Life, but
that I have settled my self, through the strength
of God's Spirit, patiently to pass through the
Torments and Extremities of the Fire, now
prepared for me, rather than to deny Gods
Word and Truth; and accordingly he was
burnt, calling upon God, even when his Legs
and Thighs were consumed in the flame.

Bishop

Bishop *Ridley* of *London*, and Bishop *Lattimer*, going to the Flames at *Oxford*, where they had been Condemned by the Popish Party; comforted each other to play the Men, embracing and kissing, Bishop *Ridley*, saying, *Be of good Comfort Brother, for God will either asswage the fury of the Fire, or else strengthen us to abide it*; and being at the Stake, they held up their hands and said, *O Heavenly Father, we give thee most hearty thanks, that thou hast called us to be Professors of thee, even to Death*; and a fire Faggot being kindled, Dr. *Lattimer* said, *Be of good comfort Mr. Ridley, and play the Man, we shall by Gods Grace I trust, light such a Candle in England as shall never be put out*; and by reason the Fire was ill made, Dr. *Ridley* was a long while in his Torments; desiring no other favour, but that they would bring the Fire closer to him, committing himself, and his cause to Almighty God, the just Judge of all the Earth; whilst the Popish Priests were railing against them to the People, and calling them the worst of Heretics.

Mr. *John Philpot* a Valiant defender of the Truth, being condemned by the Papists for his good Conscience, upon notice he was to be carried to the Flashes, said, *I am ready, God grant me strength, and a joyful*
Resur-

Resurrection ; and after fervent Prayer came to Smithfield, where two Officers took him upon a Staff between them, to bear him to the Stake, to whom he said merrily ; *What will you make me a Pope, I am contented to go to my Fournies end on foot ?* And then kneeling down said, with a very fervent voice, *I will pay my Vows in thee O Smithfiel'd, and received with patience the Crown of Mar-*
gdom.

The Pious Mr. Bradford, a Minister of the Reformed Church, who had saved the Life of one Bourn a Popish Priest from the Multitude at Pauls Crofs, was by him accused, and after a long Imprisonment in the Compter and Newgate, Condemned and brought to Smithfield to be burned, where he fell flat upon his Face, and Prayed for a time, then standing up, he kissed one of the Faggots, and putting off his Cloaths with uplifted hands, he cryed out, *O England, England, Repent thee of thy Sins, Repent thee of thy Sins;* and with him there suffered a Youth of about Sixteen Years of Age, to whom he said, *Be of good comfort Brother, for we shall have a Merry Supper with the Lord this Night;* and then embracing the Reeds he said, *Strait is the way, and Narrow is the Gate that leadeth unto Eternal Life, and few there be that find it ;* and so without moving, pas-
sed

was in
fed through the Flames to Glorye Pap

Mr. John Rogers a Pious and Learne
Minister, having notice that he must pre
sently to the Flames, as he was rising, wa
no otherways concerned, then chearfully to
say, *If it be so, I need not tie my Points.* Hen

Mr. Lawrence Saunders an other Min
ster, Confessed that at the time of his Exa
mination before Stephen Gardiner Bishop of
Winchester, that he found himself so won
derfully Comforted in Body and Mind under
that he received a certain tast of the Holy
Communion of Saints, whilst a most ple
asant refreshment issued from every part of
and Member of his Body to the seat of the
Heart, and from thence did Ebb and Flow
unto all parts again; and at the place of Hug
Execution embracing the Stake, and kissing Apric
it, said, *Welcome Cross of Christ, Welcom
everlasting Life.*

Mr. Robert Glover after his Condemna
tion, found himself dull and lumpish; but
as he was going to Execution, he cryed out my
of a sudden as in a Rapture, *He is come, he will sh
is come, meaning the Holy Spirit, to sup
port him in his fiery Tryal, and so with
great joy received the Crown of Mar
tyrdom.*

James Baynam being brought to the Stake
and the Fire kindled about him, when he
was

was in a manner half consumed, sayed, O
rye Papists behold you look for a Miracle, and
ne where you may see a Miracle; for in this Fire
pre feel no more pain, than if I were in a Bed of
na Down; yea, it is to me as sweet as a Bed of
7 to Roses.

Henry Voes a young Man, being Con-
demned and brought to the Fire in the City
Exa of Bruxels, when the Flames were con-
suming his nether parts, he cryed out in a
transport of joy, *Methinks you strew Roses
under my Feet*; by which we may see God
akes peculiar care of those who Profess
le his truth, even to the changing the Natu-
ral fury of the raging Element of Fire into
the altness and pleasure; as he did to the
low three Children in the Flaming Furnace.

Hugh Leverock a Lame Cripple, and John
Sing Aprice, who had lost his sight, being Con-
demned by bloody Bonner, and brought to
the Stake, Leverock threw away his Crut-
ches, and cheer'd up his Companion, say-
ing merrily, *Be of good comfort Brother, for
our Lord of London is our good Physician, he
will shortly Cure us both, me of my Lameness,
and thee of thy Blindness.*

Robert Samuel a Godly Minister, being
Mar into Prison, and Chained bolt upright
to a Post, by which means he was forced to
ake and on Tiptoe, and allowed no more than
three

three Mouthfuls of Bread, and a little Water to reserve him alive to further Treatment ; he was wonderfully comforted For falling into a kind of Slumber, notwithstanding the Misery he was in, there appeared to him one in shining Rayment, bid him be of good Courage, for after this time he should neither hunger nor thirst, and thereupon waking he declared, from that Moment he was sustained by secret Divine Power, feeling neither hunger nor thirst, but went joyfully to the Flame.

Doctor Rowland Taylor Minister of Hadly to be burnt ; when by the way Sheriff and his Friends perswaded him close with the Romish Religion, and saised his Life, he utterly refused it ; and when he came near the Town he alighted from his Horse whereon he was set, and taking several leaps as for joy, the Sheriff said him, *How do you now Mr. Doctor ?* to whom he replyed, *Well I thank God Mr. Sheriff never better, for now I know I am almost home, and have but two Stiles to go over, I am even at my Fathers House ;* then he fired to go through the Town, which being granted him, he greatly rejoiced, saying, *O God I thank thee, that I shall yet once more I die for my Flock, whom thou Lord knowest*

I have most dearly loved, and truly Taught ;
Good Lord bless them and keep them steadfast
With truth ; and when he came to the
Alms-houses he called out the Poor People
By their Names, and gave them Money as
He was wont to do, who bitterly wept to
See him in that condition, and Prayed to God
To strengthen him.

Thomas Hawks being Admonished by Bi-
shop Bonner to recant, and return to the
bosom of the Church of Rome, the good
man replied, *No my Lord, that will I not,*
if I had a Hundred Bodies I would suffer
them all to be torn in peices, rather then I
should abjure or recant ; and for the greater
proof of his constancy in suffering, he pro-
mised his friends to give them a Sign how
he felt himself in the Flames, and accor-
dingly when his breath was stope, and his
skin shriveled up with the Fire, and all
people thinking him dead, he suddenly rear-
ed up his Hands all flaming at the ends,
and clapped them thrice over his head in
tokens of joy, at which the People gave a
universal shout.

Thomas Cranmer Arch-bishop of Camer-
on, though Condemned with Ridley and
Latimer at Oxford, was nevertheless re-
scued from Execution in hopes of his Re-
vocation, and indeed, at length they so
far

far tired him out and terrified him, that through the frailness of his great Age they thought him to be a Papist, fearing him in lieu thereof his Life ; but seeing what trust there is to be given to the promises of Papists, not long after he had Signed it they brought him to the Stake, saying *The Blood of Sir Thomas More and Bishop Fisher, who had been beheaded in the Reign of Henry the Eighth, could no otherwise be satisfied* ; however, they set him upon a Scaffold, and Admonished him to make his Recantation like a good Catholick ; but instead of doing that, the Reverend Man burst into a flood of Tears, imploring Gods Pardon and Forgiveness for the Sin he had committed in Signing the Riot Act, saying, *The Right-hand which had done the blood should be first punished*, and accordingly being brought to the Fire, he held his hand were in the Flame without moving it till it fell off, and then quietly resigned his Spirit, to rest in the disappointment of his Enemies.

Three Women being burnt in the Isle of *Garnsey*, one of them had a Child sprung from her out of the Fire, which the Officer cutting threw into the Flames, and burnt it without the Mother for a young Heretick.

I might insist on innumerable particulars, and wade in this Red Sea of Popish Cruelty till I had tired the Reader, or filled that

that his Ears with horror and amazement, to think so barbarous Nature should remain in any, Professing the Name of Christ ; but a Papist though gentle by Nature, is (contrary to the Rules of Christianity) made more fierce and cruel by his Religion : For during the short Reign of Queen *Mary*, there perished in the Flames, for the Profession of a good Faith, two Hundred Seventy and Seven Persons, *viz.* Five Bishops, Twenty One Divines, Eight Gentlemen, Four Tradesmen, One Hundred Husbandmen, Servants and Labourers, Twenty Six Wives, Twenty Widdows and Virgins, Two Boys and Two Infants: Never were Flames so riotously feasted in *England* with human blood. Besides these, there were Sixty Four miserably Persecuted, whereof Seven were Whiped, Sixteen perished in Prison, Twelve were buried in Dunghills, and the rest languished, till God sent them a Deliverer, in taking away Queen *Mary*, and giving the Throne to *Elizabeth* her Sister. That *Rome* borrowed her bloody Persecuting principles from the Heathen Emperors, is very certain ; and has improved it to such a degree, that she has far out done them, both in her manner of Torments, and the number she has destroyed ; so that she may well be said to be Drunk with

with the Blood of the Saints.

Pope *Alexander III.* near Five Hundred Years ago, fell upon the poor *Waldenses*, so called from *Peter Waldo*, who declared against the Errors and Traditions of the Church of *Rome*, and with Fire, Sword and Exquisite Tortures, without sparing Age or Sex, Murthered about a Hundred Thousand ; the Persecution being continued, the following Popes stirred up the Princes over whom they had influence, to Murther and destroy them ; raising an Army of 150000 Men to Root them out, and these called themselves Pilgrims of the Holy War, wearing Crosses on their backs, as if they were fighting against Infidels ; so, that in some Years 300000 of these People were slain, or starved to death in the Rocky Mountains, whither they fled for shelter ; yet God preserved many of them to bear a Testimony for his Name ; but they scarcely grew numerous, and had changed that of *Waldenses*, for *Albigenses*, from *Albi* the Country, whether they had fled, but the Pope and his Clergy fell upon them afresh, and destroyed them in all the Territories of the Church, putting many Thousands, of whom he had but the least scruple, into the bloody Irquisition ; Excommunicating such Princes as entertained them in their Country,

or gave them any Countenance or Relief; which Persecution, by Fire, Sword, Rack, and all manner of Torments, continues against them in *Savoy* and other places, where Providence Assigns them an abode, to this day; so that two Millions of them have perished by Popish Cruelty, nor have a less number of the poor *Indians* in *America* been Murthered by the *Spaniards*; a very strange way of Converting! *France* has been often dy'd with the blood of the Protestants, not onely by open Persecution, but by secret and surprizing Massacres; as that in the Reign of King *Charles* the Ninth, when under a seeming friendship, having invited the Protestants to Celebrate the Nuptials of the King of *Navar* with his Sister, he caused Ten Thousand of their Throats to be cut in *Paris* in one Night, and afterwards sent a bloody Decree to Execute the like over all the Kingdom; so, that upward of 100000 were basely Murthered in three Months; nor did *Ireland*, in the Reign of King *Charles* the First, feel their fury in less Measure. For Anno 1641. the Papists unexpectedly, and without any provocation, fell upon the Protestants, and barbarously Murthered of all Sexes and Ages, no less than Three Hundred Thousand; nor have they of late been overkind in that

Country, as not being capable of forgetting their Cruel Nature ; especially , in Plundering, Burning and Destroying. But, if if we look into the present condition of the Protestants in *France*, and what has happened to them some Years past, the Scene will appear so Deplorable and Tragical, that it will breed horror in the Mind of any but a Papist. There you might behold Hell-hounds in the shape of Dragoons, Torturing Grey-headed Persons with Fire, and other inventions of witty horror ; draging Women and Children in the Streets ; selling or burning all their substance ; thrusting Infants into Monasteries ; forcing the Wife from the Husband ; Ravishing of Women, and Deflouring of Virgins , not suffering the Protestants to depart, though they would willingly relinquish all, for the sake of a good Conscience, to wander into any Land , filling the Prisons with them, where they miserably languish to Death ; banishing their Ministers, or sending them to the Gallies, notwithstanding that Kings Edicts and Promises to the contrary ; by which we may see, Popery and Papists are different from the Church of Christ, which enjoys no force nor cruelty , but gentleness, and easie intreating, to bring People into it ; and *Rome* has only the badge of

a bloody Antichristian Church, from which
good Lord deliver us.

*A Brief Account of the fearful Judgments
of God, which have overtaken the bloody
Persecutors of the Church of Christ in all
Ages, as well under Heathen, as Roman
Tyranny.*

Herod, who caused John the Baptist to be beheaded in Prison, set our blessed Saviour at nought, and Persecuted the Apostles, making a Speech in all his pride and glory on *Cæsars* Birth day, to the People; but whilst the Multitude applauded him, the Angel of the Lord smote him, and he was Eaten up of Worms.

Pontius Pilate, who delivered our Saviour to be Crucified, was banished, and in despair slew himself.

Nero, that bloody Tyrant, under whom many Thousands of Christians suffered Death for his Pastime, as Torturing them on Stages by Day, and burning their Bodies by Night, to light him home from his Debbauches; being for his Tyranny proscribed by the Senate of *Rome*, fled, and in despair killed himself; and most of the other Persecuting Emperors came to untimely ends.

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Opere, whom the Pope sent to destroy the poor *Waldenses*, and was wont to say, *He would send them to Hell amongst the Devils*; after the Massacring many Thousands, and weltering in a Sea of blood, was taken with a strange bleeding in the lower parts, and his Guts Rotting, he was Eat up with Vermin, and died raging, and blaspheming, saying, *He felt a Fire within him, that burnt him from the Navel upwards.*

Pope *John the Thirteenth*, a grievous Persecutor of the Reformed Christians, being taken by a Person in Adultry with his Wife, he gave him a Wound of which he died.

Pope *Alexander the Sixth*, a Cruel Persecutor, was Poisoned at a Feast by his Bastard Son, who did it by mistaking a Flask of Wine, intended to Poison several Cardinals, for their Promotions. Pope *Gregory the Seventh*, a cruel Persecutor, was deposed at the Synod of *Brixia*, and died miserably in banishment.

Pope *Adrian the fourth*, after he had many Years perplexed the World with Fire and Sword, was choaked with a Fly.

Pope *John the Twenty Third*, a great Persecutor, was deposed, and died miserably in his retirement.

King *Charles the Ninth of France*, who caused the terrible Massacre of the Protestants, had blood for his reward: For in the flower of his Age, he fell into a strange disease, the blood issuing from all his vents, and so in a stream of his own blood he Exhaled; the Duke of *Guise*, who was at the head of the Murtherers, was assaulted and slain in his Palace. *Henry the Third*, Brother to *Charles*, who had approved and assisted in the Massacre, was stabbed in his Tent in the midst of his Army, by a *Jacobin* Monk.

Stephen *Gardiner* Bishop of *Winchester*, falling into a fit of rejoicing, upon the news of *Ridley* and *Lattimers* burning at *Oxford*, his Tongue immediately swelled in his Mouth to a degree, that he could swallow no sustenance; and thereby, through a distemper that had seized him, and want of nourishment, he miserably perished.

Bloody *Bonner* died in great contempt and disgrace, and his Corps without Funeral Solemnity, was buried at Midnight in a fit place, viz. amongst Theives and Murtherers; he was wont to say to the Protestants that were brought before him, viz. *You call me bloody Bonner with a Vengeance, I wish I was rid of you all, you take a pride in burning, but if I might have my Will, I would*

Sow up your Mouths, and put you in a Sack
and drown you all.

Doctor Whittington, being at the burning
of a Woman whom he had Condemned for
Conscience sake, a Bull that broke from a
Butchers Slaughter-house, pushing through
a Multitude of People without hurting any,
came up to the Doctor, and fixed his horns
in his belly, trailing out his Guts, of which
he miserably died.

One Burton, Bayliff of *Crowland*, a great
Informer against the Protestants in Queen
Maries days, upon a Crows muting upon his
beard as he flew over his head, crying, *Knave,*
Knave, fell to Vomiting, which could not
be stayed, but with the loss of his Life he
ever crying out, *The Damn'd Crow had
Poisoned him.*

Thomas Arundel Arch-bishop of *Canterbury*, having caused a great number to be
Imprisoned for the Gospel truth, many of
them starving under Confinement, his
Tongue swelled in his Mouth, and for want
of sustenance he died.

As James Abbas was going to the Stake,
he distributed his Cloaths for want of
Money amongst the Poor, and exhorted
them to be steadfast in the Faith and true
Service of the Lord Jesus Christ; but one
of the Sheriffs Men reproached him, called
him

him Heretick, saying, *He was Mad, and charged the People not to believe him*; but no sooner was the blessed Martyr in the Flames, ere the fellow, smitten by the hand of God fell into distraction, pulled off his Cloaths, and cryed out, that *Abbas was a good Man and saved, but he was wicked and damned, and so continued Raving till he died.*

David Beaton, Arch-bishop and Cardinal of Scotland, having put many to Death, was at last Slain in his Chamber, and after Seven Months lying above ground, was buried in a Dunghill.

Dr. Story, one of Queen Maries Persecutors, was hanged for Cursing Queen Elizabeth in a Grace he said at the Table.

One Rockwood, an Informer against the Protestants, falling into a raging fit of sickness cryed out, He was utterly Damned, and being Exhorted to ask God Mercy and Pardon, he cryed out, It was too late, for that he had maliciously sought the death of many Godly persons, and that against his own Conscience, and in that state he continued till he died.

John Martin, having cut off the Nose of a Minister in derision, was in his going home assaulted by a Wolf, and had his Nose cut off, whereupon falling distracted he died in a rav ng fit. I might instance many more.

and almost all Persecutors, that came to miserable ends ; but these may suffice to let us see, though God suffers them to shed blood, yet the Triumphs of the wicked are but for a season ; for as St. Paul says, 2 Thes. i. 6, 7. *It is a Righteous thing with God to render Tribulation to them that trouble you : And to them that are troubled, rest.*

An Account of the Plots and Conspiracies of the Papists in England and Ireland since the Reformation, and by what means they have been frustrated.

NO sooner had King *Henry the Eighth*, upon just grounds thrown off the Pope's Supremacy ; but the Priests raised Commotion, causing the unthinking People to Rebel, through which means a great many were slain, and several Executed ; among whom, for denying his Supremacy, were Sir *Thomas Moor* and Bishop *Fisher*, both beheaded. In the Reign of good King *Edward the Sixth*, they did the like, carrying for their Ensign, the figure of Christ upon the Cross, &c. but upon the suppressing some, & pardoning others, those Commotions ended. However, the Death of that King is much suspected, as being thought to be brought to

to his end through Poison, by the contrivance of *Northumberland*, who at his Death Confessed himself a Papist. In Queen *Maries* days, their Plots and Contrivances utterly to Extirpate the Protestant Religion, were but too apparent, the whole Land for many Years being made a *Golgotha* of blood; insomuch, that the Flames which consumed the Servants of God inflamed the Air, and brought a Sweating sickness, of which the Queen died, feeling by the violent heat of her diseases, some part of what the others felt in the Fire.

Queen *Elizabeth* was no sooner seated on the Throne, but the Pope of *Rome* sent his Bull, to Command her Subjects not to obey her, declaring her a Heretick, and for that she in his sense was deprived of her Kingdom; but this taking no effect, the Earls of *Northumberland* and *Westmerland* took up Arms in the North, but were overthrown, and many suffered. However, *Ireland* being more inclinable to Popery, the Pope and *Spaniard* sent divers Soldiers and Commanders thither, who joyned the Earls of *Tyrone* and *Desmond*, burning and plundering the Houses of the Protestants; but after much bloodshed, they were totally defeated, and the Earl of *Tyrone* taken and brought Prisoner to the Tower of *London*, where he remained.

remained till King James came to the Crown and set him at Liberty.

Open force failing, they betook themselves to secret ways, *Somervil*, and *Hall* a Priest, undertaking to kill the Queen, but being detected, *Somervil* hanged himself in Prison; then *Mendoza* the Spanish Ambassador practiced with *Parry* and *Ibrogmorton*, who had Indulgences, with a Pardon and Remission of their Sins sent them, lest they should perish in the undertakings; but this failing, one *Savage* undertook to destroy her, by Poisoning the Pummel of her Saddle, Instigated thereto by *Hodgson* and *Gifford* two Popish Priests. *Babington* likewise undertook to bereave her of her Life; as also did *Stafford* and *Moody*, incited by the French Ambassador, to blow up her Chamber with a bag of Gun-powder; but they were prevented, and several of them being taken were Executed, yet put into the Popish Callender, as Martyrs of the Church.

The Papists being hitherto baffled, the Pope stirred up *Phillip* the Secnd of Spain to invade the Kingdom, giving it him as a part of St. *Eliziers* Patrimony, if he could catch it; whereupon he set out a huge Fleet of Ships, vain-gloriously called the *Invincible Armado*, in the Year 1588. consisting of 130 great Ships very well appointed and Manned,

Manned, Eight Thousand Six Hundred Seamen, Twenty Thousand Landmen, and Two Thousand Gally-Slaves, besides Volunteers, mostly consisting of the Nobility of *Spain*, who came in hopes of large Possessions in *England*; they had on Board Two Thousand Six Hundred and Thirty great Ordnance, with Powder, Bullet, Match, Muskets, and all manner of Warlike Weapons; as likewise, Knives, Racks, Whips and Engines of Torture to Convert Hereticks, &c. having brought a Shoal of beggerly Priests to put them in use. But whilst they were expecting the Duke of *Parma* from *Flanders* to joyn them, the Lord Admiral *Howard*, Sir *Francis Drake* and others, Commanding the English Fleet, fell upon them and with continual firing, and a Stratagem of Fire Ships, took several, sunk some, and disabled more; so that being out of all hopes, they stood away for *Spain* by the North of *Ireland*, where in those rough Seas many were lost, and they forced to throw their Horses overboard to save fresh Water, so that of the whole Fleet, not above Thirty Three returned to *Spain*, they having lost Thirteen Thousand Five Hundred Soldiers, and spent Twelve Millions of Crowns, beside a Million the Pope Contributed, together with his blessing, there

there not being a Noble Family in Spain, but had some Relation lost in this Fruitless Expedition; nor could they, though many endeavours were used, prevail against this great Queen, but God Protected her to be a comfort to his People, till Age brought Death, and she slept in peace.

King James the first, was scarcely settled on the English Throne, when the Papists began new Conspiracies, and although they were Detected, and several Executed; yet so stupid were they, that they could not, or would not, see the hand of God against them; but resolved on an unparalleld wickedness, which was at one blast to send the King, Lords and Commons into the Air, then seize the rest of the Royal Family, and the Kingdom, to the use of the Pope; this was laid very deep, and had taken effect, but for a Letter sent by an unknown hand, when upon search in a Vaulted Arch under the Parliament-house, were found Thirty Six Barrels of Gun-powder covered with Billets and Faggots, *Guy Faux* Booted and Spurred at the Door, with a Dark Lanthorn ready to lay the Train and be gone, who upon the discovery boldly Confessed the matter, and sayed, *Nothing grieved him, but that he had not blown up the House and himself with it*; the chief Instruments were found

found to be Sir Everard Digby, Catesby, Rookwood, Piercy, Faux, Garnet, Hall and others ; some of which were killed in the pursuit, others Executed, and the Fifth of November set apart as a Remembrance of our deliverance, and it appeared, that they had entered Oaths of Secrecy upon the Sacrament ; and now finding themselves unsuccessful, they laboured to stir up and foment differences between Protestants, and carried it underhand to such a height, that they set them together in the Reign of King Charles the First in an unnatural War, insomuch, that the Land was fatted with the Blood of her Natives. And upon the Restauration of King Charles the Second, they began to put in for themselves, and as a Tryal of Skill set the fifth Monarchy Men to work ; but finding them unsuccessful, they left them in the lurch.

Anno 1666. the Famous City of London was fired on the Second of September, being Sunday in the Morning, which beginning at a Bakers House in Puding-lane, it burnt down in four days space Thirteen Thousand Two Hundred Houses, laying waste Three Hundred Thirty Seven Acres within the Walls, and Sixty Three Acres Three Roods without, burning Eighty Nine Parish Churches, the Cathedral of St. Pauls, the Royal

Royal Exchange, Custom-house, Guild-hall, and most of the Halls of the Companies, the loss in Goods amounting to Nine Millions, and 90000 pounds; this Fire one *Huber* a French Man, Confessed to have begun at the Instigation of one *Piedlow*, in hopes of a great Reward when he came into *France*, and effected it by putting a Fire-ball in at the Window with a long Pole. And since, Dr. *Oats* has told us, in his Narrative, that one *Strange* a Jesuit told him, that they had spent 700 Fire-balls on the City, and when the Fire Merchants were at work, they had those that Plundered the People, and carried such Goods as they had gotten to several Ware-houses, and that they had a design to kill the King, but their Hearts failed them; however, they got extreamly by it, owning no less than 14000 pounds; and further adds, That one *Grove*, since Executed for Treason, declared, he and others fired *Southwark*, and got 3000 pounds in Plunder; but finding these things brought them not to what they aimed at, they resolved to push it further; wherenpon, the Kings Death, and a general Massacre was concluded, but a timely Discovery in 1678. by Dr. *Oats* and others, prevented both, and divers of the Conspirators being Apprehended, the business being

ing made more plain, by the Murthering of Sir Edmundbury Godfry, who had taken the Depositions of *Oats* and *Tongue*, by Strangling in *Somerset-house*, and then carrying him to *Prim-Rose-hill*, and leaving him there with his Sword run through his Body, and for which *Berry*, *Green* and *Hill*, three Instruments in the Fact were Executed; and for the Plot were Executed *Edward Coleman*, *William Ireland*, *Thomas Pickering*, *John Grove*, *Thomas Whitebread*, *William Harcourt*, *John Fenwick*, *Anthony Turner*, *John Gaven* and *Richard Langhorn* at *Tyburn*, and *William Viscount Stafford* beheaded on *Tower-hill*; this made the Papists begin to look about them, and endeavour to sham a Plot upon the Protestants; which took such effect, that not long after *Stephen Colledge* was Executed at *Oxford*; *Captain Walcot*, *John Rouse*, *William Hone*, *James Holloway* and *Sir Thomas Armstrong* at *Tyburn*, *William Lord Russel*, beheaded in *Lincolns-Inn-fields*, *Colonel Algernoon Sidney* on *Tower-hill*, all in the Reign of King *Charles the Second*; and on the same pretence, *Rumbold the Maltster* was Executed in *Scotland*, *Colonel Aylaf*, *Mr. Nelthorpe*, and *Mr. Henry Cornish*, were Executed in *London*, under King *James the Second*, through whose Influence the

the Papists seemingly took off their Plot, by making some of the Evidence unsay what they had Sworn in Court ; and *Titus Oates* was found Guilty of two Indictments for Perjury, Fined Five Hundred pounds, Imprisonment for Life, Twice severely Whipt, viz. from *Aldgate to Newgate*, and thence to *Tyburn*, and to stand Five times a Year in the Pillory ; and that the firing the City might not stand to their Account, the Inscription on the Monument was Razed, viz. *This Pillar was set up in Perpetual Remembrance of the most dreadful burning of this Protestant City, begun and carried on by the Treachery and Malice of the Papists in the beginning of September 1666.* In order to the carrying on their horrd Plot, for *Extirpating the Protestant Religion, the old English Liberty, and the Introducing Popery and Slavery.* And so sure they thought they had gained the Point, that they built them Chappels all over the Kingdoms, but those that are good at Plots, are seldom good at Fighting : For the very Terror of the Army Landing from *Holland* blew them quite away, leaving their Chappels and Trumpfy to the Spoil of the Mobile.

Thru

Thus Plots, and Ploters left the British Stage,
And let the Land enjoy a golden Age ;
May all their Mischiefs back to Rome now fly,
And unemploy'd in her dark bosom die.

A Comparifon between Popery and Paganism.

IT is certain, that Rome differs not in the Point of Idolatry from the Antient Heathens: For though in *Exodus* 20. it is expressly said, *Thou shalt Worship the Lord thy God, and him onely shalt thou serve ; And see thou do it not*, saith the Angel to St. John, *Revel. 22. 9. I am thy fellow Creature*; they have made more Gods to themselves, than ever the old *Pagans* could boast of: For what else are those *Saints*, and many of them onely pretended ones, to whom they pay Divine Adoration, but *Idol Gods*, Robing God of his Honour? The *Manichees* Worshipped two Gods, a God of Good and Evil, the *Titheits* three Gods, the *Valentians* Worshiped Thirty couple of Gods, and the *Gentiles*, as St. *Austin* observes, Thirty Thousand Gods.

1. And first the *Pagans* had their several Titular Gods, for several places where they Worshipped them, as *Jupiter* for *Crete*,

Apollo

Apollo for *Delphos*, *Diana* for *Ephesus*, *Minerva* for *Athens*, &c. and in like manner have the Papists; as *St. George* for *England*, *St. Andrew* for *Scotland*, *St. Patrick* for *Ireland*, who it seems has done them little good, *St. Mark* for *Venice*, *St. Ambrose* for *Milan*, *St. James* for *Spain*, *St. Denis* for *France*, a Saint, who as their Miracles affirm, Travelled with his Head under his Arm half a Mile after it was cut off.

Secondly, In Paganism they had several Gods, for several Elements; as *Jupiter* for the Fire, *Juno* for the Air, *Natura* for the Sea, *Tellus* for the Earth.

So in Popery, they have *Theadules* for Tempests, *Agathus* for Fire, *St. Nicholas* for the Sea, and *St. Barbara* for Thunder and these they Worship and Invoke, as their necessities require.

Thirdly, The Pagans had several Gods to Pray to, for their Cattle and Fruits, &c. as *Pan* for their Sheep, *Ceres* for their Corn, *Bacchus* for their Wine; and so in Popery they have *Urbanus* for their Wine, *Fodocu* for their Fruit, *Wandalinus* for their Sheep, *Eulogius* for their Horses, and *St. Anthony* for their Pigs.

Fourthly, In Paganism, they had several Gods to Pray to for Diseases; as *Apollo* for the Plague; *Hercules*, for the Falling-sick-

ness ; *Lucina*, for Child-birth. So in Popery, they have *St. Roach* for the Plague, *Petrenello* for the Ague, *Appolonia* for the Tooth-ache, and *Anastacis* for the Head-ache ; and to these the *Pagans* did, and the Papists do Build Churches, and Erect Altars, Ordain Priests, and Appoint Festivals, set up Statues, and burn Candles, fall down before and Pray to. From whence we may conclude, that New *Rome* exceeds the Old in her Idolatries, expressly contrary to the Word of God ; and the better to shroud it from the Ignorant, and increase their profit, they have left out the Commandment, forbidding Image Worship ; but however, let them know, that God the Lord is a Jealous God, and will punish those that give his Honour to another.

A Brief Chronicle of England to this day, contained in the Reigns, of her Emperors and Kings; with the Description of her Original, and the Material Transactions that have happened in the sundry Revolutions.

THIS ISLAND is bounded on the *East*, with *Germany* and *Denmark*; on the *West*, with *Ireland* and the *Atlantick Ocean*; on the *North*, with the *Ducalidonian Seas*; and on the

the South, with France and Normandy; containing in length, from Stratby-head in Scov. ^{Dan} land, to the Lizard Point in Cornwall, 624 on hi Miles, and in breadth from the Lands end being in Cornwall to the Isle of Tennet in Kent 340 Fleet Miles, and in former times contained Ele. in the ven Kings, all Commanding in great Power, and is held to be Inhabited before the Peop Flood. Others say, Brute with his Trojans the C drove out the Albion Giants, in the Year Belge of the Worlds Creation 2887. and from him nobam the Inhabitants were called Britains; but it is most probable they took that Name from these the word Britb, signifying Staining, or Painty P ing their Skins: For when Julius Cesar, the first Roman that ever Landed in this Island, gave came from France, he found the Britains ipwa Rude, going for the most part Naked, ha King ving their Skins flashed in sundry forms, of ^{Taxes} Suns, Moons, Beasts, Birds, Flowers, &c. ^{Ancel} and Painted with a Herb that made them ^{guide} Blue; they had Priests amongst them cal agus led Druids, but kept no Registers, Sailing ^{Tenut} in little Wicker Boats, covered with ^{ough} Leather; their Traffick being very little, ^{gain} consisting in Rings of Brass, Iron Chains, ^{leut} Ounces, Boxes, &c. which went instead ^{ney a} of Money. And this part of the Island has ^{been} been since called England, from the ^{new} Anglo Saxons, a People that Inhabited the ^{new} Eustern part

part, which Name was not altered by the
Danish or Norman Conquerors. Caesar upon his first Arrival found great Resistance, being beaten back with great loss, and his Fleet broken by the Tempest; however, in three Expeditions, he Conquered a part, and held them to a Tribute; the several People that Inhabited it at that time were the *Cantii Regni*, *Durotriges*, *Damnonii*, *Belge*, *Atrebates*, *Dokuni*, *Catigulani*, *Trinobantes*, *Iceni*, *Coritavi*, *Cornabii*, *Ordovices*, *Brigantes*, *Silures*, *Dimetae*, *Ottodani*, from these held the several Counties under Petty Princes or Governors; those British Princes that withstood the Romans, and gave them many notable overthrows, for upwards of Seventy Years, were *Cassibelanus*, King of the *Trinobantes*, *Cingetorix*, *Garvus*, of *Saxemagul*, *Segonax*, *Senimagus*, *Cegonitans*, *Ancelitis*, *Bibroses*, *Cassians*, *Cunobeline*, *Guiderus*, *Caracratus*, *Togadumnus*, *Arrivagus*, *Cogidunus*, *Caractacus*, *Prasutagus*, *Senutius*, *Galgacus*, and Queen *Boadicea*, who fought sundry Battles with various success against the Roman Emperors, and their lieutenants; but seldome holding together, they at last were brought into subjection, being a long time before the Romans new Britain for an Island, but rather took for another World. The Roman Emperors

perors who Governmed here in Person, and by their Lieutenants, are these, *Julius Cæsar* the first Discover, *Anno Mundi 3903.* *Augustus Cæsar*, *Tiberius Cæsar*, *Caligula*, *Claudius Cæsar*, *Nero*, *Galba*, *Otho*, *Vitellius*, *Vespasian*, *Titus*, *Domitian*, *Cocceius Nerva*, *Trajan*, *Adrian*, *Antonius Pius*, *Aurelius Verus*, *Marcus Aurelius*, *Commodus*, *Helvius Pertinax*, *Didius Julianus*, *C. Pescenius, Clodius Albinus*, *Septimus Severus*, *Bassianus Caracalla*, *Opilus Macrinus*, *Diadumenus*, *Heliogabalus*, *Alexander Severus*, *Maximinus*, *Julius Verus Maximus*, *Gordianus*, *Clodius Puppienus*, *Cælius Balbinus*, *Gordianus*, *Valeius Hostilianus*, *Julius Philippus*, *Julius*, *Philippus*, *Decius*, *Messius Decius*, *Trebonianus Gallus*, *Volusianus*, *Emilianus*, *Valerianus*, *Galienus*, *Saloninus Valerianus*, *Posthumius*, *Flavius Claudius*, *Quintilius*, *Aurelian*, *Tacitus*, *Florianus*, *Probus*, *Aurelius Larus*, *Numerianus*, *Catinus*, *Dioclesianus*, *Maximianus*, *Constantius Chlorus*, *Galerius*, *Maximinus*, *Severus*, *Maxentius*, *Licinius*, *Martinianus*, *Constantine the Great*, *Crispus*, *Constantine*, *Constantius*, *Magnentius*, *Decentius*, *Julian the Apostate*, *Jovian*, *Valentinian*, *Valens*, *Gratian*, *Maximus*, *Valentinian Junior*, *Theodosius*, *Arcadius*, *Honorius*, *Theodosius Junior*. The Emperors had the Command here for about Five Hundred Years, having greatly

Civilized

Civilized the *Brittains*, and bettered the Country by building Castles and Towers, and Manuring the Ground ; but when the *Huns*, *Vandals* and *Goths* broke into *Italy*, and began in a barbarous manner to tear the *Roman Empire* in peices, the *Romans* withdrew their Forces out of *Brittain*, and carried with them the flower of the Youth of the Country to aid them in their Wars, of which the *Scots*, *Picts* and wild *Irish* taking the advantage, left their needy Habitations, and broke in like a Torrent, wasting and destroying all before them, covering the *Northern* parts with Flaines and Blood ; however, the *Romans* upon their supplication sent them aid ; but being forced to withdraw it after they had beaten the Enemy, the *Brittains* applyed themselves to the *Saxons*, then a prevailing People in *Germany*, and they sent Forces under two Brethren, *Hengist* and *Horsus*, who fought with good success ; but the latter having Married his Daughter to *Vortimer* King of the *Brittains*, he first claimed more wages for his Soldiers, and then fell to open violence, which made the Kings Son by a former Queen joyn with the Nobility, and falling upon the *Saxons* drove them with great Slaughter out of the Kingdom ; but soon after returning with greater strength, under pretence of Parlyng with the Nobles, they Slew them with short Swords they had to that purpose concealed under their long Coats, except one, who with a Hedge-stake made his way through.

The Nobility Slain by Treachery, the Chicks of the *Saxons* divided the Kingdom amongst them, carrying Fire and Sword from Sea to Sea, with miserable Devastation and Ruine ; so that the *Brittains* finding themselves not capable of longer Resistance, fled into the Mountains, and fastnesses of *Cambray*, *Wales*, where yet remains the Stock of the *An-Brittains*.

The Kingdom divided by the Saxons into Seven Parts, was called a *Heptarchy*, the Saxon Kings of Kent accounted the first Kingdom, were *Hengist*, *Eske*, *Imereck*, *Ethelbert*, *Edbald*, *Ercombert*, *Egbert*, *Lothaire*, *Edrick*, *Witbred*, *Edbert*, *Ethelbert*, *Alrick*, *Octa*, *Ethelbert*, *Cuthred* and *Baldred*; this Kingdom began *Anno 455.* and continued in this Succession of King 272 Years, and then was Conquered by *Egbert* the Great Mercian King.

The Kingdom of the South Saxons contained *Sussex* and *Surry*, and had for it's Kings in Succession, *Ella*, *Cissa*, *Etkelwolf* and *Barthun*, begun *Anno 488.* and continued 133. Years, and then was Conquered by *Ceadwall* King of the *West Saxons*.

The *West Saxon* Kingdom contained *Cornwall*, *Devonshire*, *Dorsetshire*, *Somersetshire*, *Wiltshire*, *Hampshire* and *Barkshire*, beginning in the Year 501. and continued 515 Years, and then was Conquered by *Egbert*; the Succession of Kings, viz. *Kenrick*, *Chewlin*, *Cearleck*, *Chelwolf*, *Kingills*, *Kenswald*, *Eikwin*, *Kentwin*, *Ceadwall*, *Ine*, *Etbald*, *Cuthred*, *Sigesbert*, *Kenwolf*, *Britbrick* and *Egbert*, who subdued it.

The Kingdom of the *East Saxons* contained *Essex* and *Middlesex*, began 522. and continued 305 Years in a Succession of Fourteen Kings, viz. *Erchenwine*, *Sheda*, *Sebert*, *Sered*, *Sigisbert*, *Sigeber*, *Swithelin*, *Sighere*, *Sebbas*, *Sigherd*, *Seofrid*, *Offa*, *Selred* and *Suthred*.

The Kingdom of the *Northumbers* contained *Northumberland*, *Durham*, *Yorkshire*, *Lancashire* and *Westmerland*, it began 547. and continued 379 Years, under the Succession of Twenty Five Kings, viz. *Ida*, *Ella*, *Adda*, *Alappea*, *Theodwald*, *Frethulf*, *Thodrick*, *Ethelrick*, *Ethelfride*, *Edwin*, *Ofrick*, *Oswald*, *Ow*, *Egfrid*, *Alfrid*, *Osred*, *Ke*

red, Oswicke, Ceolwulf, Egbert, Osbwalph Edilwald, Alured, Ethelred, Alfrwald and Osred.

The Kingdom of Mercia contained the Counties of Huntington, Rutland, Lincoln, Northampton, Leicester, Derby, Oxford, Cheshire, Shropshire, Gloucestershire, Worcestershire, Staffordshire, Warwickshire, Buckinghamshire, Bedfordshire and Hertfordshire, being the largest and most powerful of any, and to which the rest at last submitted; it began in the Year 582. and continued about 292 Years in the Succession of Twenty Kings, viz. Crida, Wibba, Ceorle, Penda, Peada, or Wedda, Wolfer, Ethelred, Kenred, Chelred, Ethelbald, Offa, Egfrid, Kenwolf, Kenelm, Ceolwolfe, Bernulf, Ludecan, Witlafe, Berthulfe and Burdred.

The Kingdom of the East Angles, being the last of the Heptarchy; contained, Suffolk, Norfolk, Cambridge, and the Island of Ely; it began in the Year 575. and continued 353 Years, in the Succession of Fifteen Kings, viz. Uffa, Titulus, Redwald, Erpenwald, Sigeberth, Egrick, Anna, Ethelbert, Edelwald, Aldulfe, Elwolf, Beorn, Ethelred, Ethelbert and Edmund, who was Martyred by the Danes at St. Edmunds-bury in Suffolk, being tyed to a Stake and shot to Death with Arrows.

The Sole Monarchy under the Saxons.

THESE Petty Princes growing Rich in a plentiful Land, when they had in a manner destroyed the Britains, and found they had no more to contend with; fell out amongst themselves, and contended for the Sovereignty in many Battles with various success; till at last, Egbert having slain many of his Competitors, obtained the Sole Monarchy, and was Crowned at Winchester; he fought with the Danes that came over with Thirty Three Ships, but

was worsted and fled into *Wales*, where the *Welsh* joyned him, and then he made his party good with the *Danes*, and Reigned as sole Monarch of *England* Seventeen Years.

Ethelwolf succeeded his Father *Egbert*; he payed Peter-pence to *Rome*, and had great Contention with the *Danes*, he Reigned Twenty Years.

Ethelbald Son of *Ethelwolf* Succeeded, he Married *Judith* his Step-Mother, but enjoyed her not long; for he Reigned but two Years, and then gave place to *Ethelbert* his Younger Brother, who had continual War with the *Danes*, who destroyed *Winchester*, he Reigned Five Years, and was Succeeded by *Ethelred*; in this Kings Reign the *Danes* wasted the Country with Fire and Sword, destroyed the Monasteries and Abbies, deflowered the Nuns, and committed many egregious outrages; he was third Son of *Ethelwolf*, and Reigned six Years.

Alfrid fought seven Battles with the *Danes* in one Year; surprized them in their Tents, took their Standard, and made them sue for Peace; he Founded the first School in *Oxford*, now called University Colledge; he began his Reign in the Year 872, and Reigned Twenty Nine Years. *Edward* Succeeded *Alfrid* his Father.

Edward fought the *Danes*, overthrew them, killed several of their Kings, or Chief Commanders, and Reigned Twenty Four Years.

Ethelstan, the First Anointed King of this Island, he beat the *Danes* in several Battles, Conquered *Scotland*; and in his time flourished the famous *Guy* Earl of *Warwick*, who in the Kings quarrel fought with, and slew *Colbroun* the *Danish* Giant before *Winchester*, he was Eldest Son to *Edward*, and Reigned Fifteen Years.

Edmund was Crowned at *Kingston-upon Thames*, he fought against the *Danes* with various success, and

and made many good Laws; but unadvisedly interposing between two Duelists, he was slain in the Sixth Year of his Reign, and was Succeeded by *Edred*, who had great contests with *Aulaf* a Danish King, and Reigned Nine Year.

Edwy a very Lascivious Prince, Succeeded *Edred*; however, he allowed of Married Priests, banished *Dunstan* into *Flanders*, and Reigned Four Years.

Edgar in the beginning of his Reign made Peace with the *Danes*, Restored *Dunstan*, and Persecuted some Divines for opposing the Errors of the Church of *Rome*; he layed a Tribute on the Nobles, and the Prince of *Wales*, of so many *Wolves* heads a Year, by which means those Creatures were destroyed. He had a Daughter by *Wilfrid* a Veiled Nun, whose Name was *Editha*. He Slew Duke *Orgarius*'s Daughters Husband, and Married her; he began his Reign *Anno 959*, and Reigned Sixteen Years.

Edward came to the Crown in a Year of great Famine, and a Blazing Star. In his time happened the contention between the Unmarried and Married Priests, when during the Dispute the Chamber fell, all but St. *Dunstans* Chair, which was fixed upon a Post. He was killed by the Treachery of his Step-Mother, when he had Reigned Four Years.

Ethelred, Second Son of *Edgar*, was greatly pestered with the *Danes*, and obliged to pay them an extraordinary Tribute, which they continued to raise to 40000 pounds a Year, and this was called *Dane-gilt*. He caused a Massacre of the *Danes* throughout the Kingdom on St. *Brices* day, which as some will have it, was Executed by the Women, he was Third Son to *Edgar*, and Reigned Thirty Seven Years.

Edmund Sir-named *Iron-fide*, fought with the *Danes* in several Battles, raised the Siege of *London*, overthrew *Canute* the Danish King in four Battles,

fought with him in single Combate, and at last agreed to divide the Kingdom; yet at last was killed by Duke Ederick one of his Courtiers, as he was, easing himself, by runing up a Spear into his Body, for which, the Duke was beheaded by Canute; this Edmund began his Reign, *Anno 1019.* and Reigned One Year.

An Account of the Danish Kings, that Reigned in England.

Canute, Son of Swane, was Crowned at London, sole Monarch, upon the Death of King Edmund, sending Edward and Edmund, the Two Sons of King Edmund, to his Brother the King of Streeland to be Murthered, but he spared them; he Married Emma Widdow to Ethelred, raised great Taxes, and maintained the Grandure of the Nation; he was the Sixteenth sole Monarch of England, beginning his Reign 1017. and Reigning Eighteen Years.

Harold, called Harefoot for his swiftness, succeeded Canute, though he was much opposed by the Londoners and others; he slew Alfrid the Son of Queen Emma, and banished her the Kingdom, Confiscating her Goods, he was the Second Son to Canute and Reigned Four Years.

Hadricanute, was Crowned at London, he was an extravagant Eater, and kept a great Fleet at Sea, for the payment of which he raised 32147 pound, in gathering which several of his Collectors were killed by the People; for which the City of Worcester was fired by his order; but Drinking over freely at Lambeth, he fell into a Surfeit, and died, when he had Reigned about two Years. He was buried at Winchester, and with him ended the Race of the Danish Kings in England.

The Saxons Restored.

King Edward, commonly called the Confessor, Son to Ethelred by his Wife Emma, was Crowned at Winchester by Edsin Arch-bishop of Canterbury. In the beginning of his Reign the Danes, Irish and Welsh, much perplexed the Kingdom; he made many wholesome Laws, and Governed the Kingdom exceeding well; yet he banished his Mother, and used his Wife with some Cruelty; he is noted to be the first that healed the Evil. He began his Reign *Anno 1042.* and Reigned Twenty Years, Six Months, and Twenty Seven days, being buried at Westminster.

Harold Succeeded Edward, was Crowned by the Arch-bishop of York; but 'twas not long before the Norwegians and Danes, Landed in the North, greatly spoiling the Country; but marching against them with his Army, he gave them a fatal overthrow, killing their Chief Leaders, so that the remainder were obliged to beg leave to depart the Kingdom, which scarcely was done, when news was brought him, that William Duke of Normandy was Landed at Pevensey in Sussex, against whom he hastened with his whole Army, and giving him Battle in a place since called Battle-field, he was Slain by an Arrow that struck into his Brain, and his Army discomfited with the loss of about 80000; so that there being no further opposition, the Duke was Proclaimed King. This Harold was the Twentieth sole Monarch, and began his Reign *Anno 1065.* Reignting about Nine Months and Nine days.

The Norman Monarchs.

William, Bastard Son to Robert Duke of Normandy, by Arlat Daughter to a Tanner, having obtained the Crown, he altered several Laws, and greatly oppressed the English, displacing them, and putting his Normans into the Places of Trust, which made the Kentish Men so much Stomach it, that in his Progress in those parts they beset him, concealing themselves and their Arms under the shelter of Green Boughs; so that in that straight he was forced to grant them their request, which was, Not to alter their Laws; which is the reason that the Customs of Kent differ from others at this day. He layed waste many Villages and Parish Churches to make him a Forrest, in which two of his Sons were accidentally Slain, and he being in Normandy to quiet some stirrs, with the bounding of his Horse broke the Rim of his Belly, and soon after died, and was buried at Caen, where his Burial was disputed by the owner of the Ground; he began his Reign on the Fourteenth of October 1066. and Reigned Twenty Years, Ten Months, and Twenty Six days.

William Rufus, Son to the Conqueror, Succeeded him, though Robert was his Elder Brother; he was Crowned at Westminster, by Lanfrank Arch-bishop of Canterbury, whist Robert to whom Normandy had been Assigned, was preparing to Invade England; but for a considerable Sum of Money, an Agreement was made; as also a Peace concluded with Malcolm King of Scots, Twelve Villages upon the Fronteers being assigned him; and Robert going for the Holy War, Pauned his Dutchy for 6665 pound to William, which in those times was very hardly raised; this King repaired the Tower, built Westminster

minster-hall, remitted the severe Laws his Father had made. In his time a great Famine happened, and many Prodigies, the Sea overflowed the *Goodwin*, and a Well of blood flowed at *Finchamstead*, which might presage the Kings Death: For being a Hunting in the New Forrest, Sir *Walter Tirrel* letting an Arrow fly, it glanced against a Tree, and smote him in the Breast that he died, when he had Reigned about Thirteen Years, and was buried in the Quire of St. *Swithin*, in the Cathedral Church at *Winchester*.

Henry the First, in the absence of his Elder Brother *Robert*, prevailed to be Crowned King, and to strengthen himself with the People, made many wholesome Laws; however, *Belasme* Earl of *Shrewsbury*, and *Roger Montgomery* took up Arms, but were overthrown, and obliged to abjure the Realm; and Duke *Robert* coming for *England*, was so Royally entertained, that at the entreaty of his Sister *Maud* he remitted the payment of Three Thousand Marks a Year, that had been payed in Lue of his Title; but not long after Duke *Robert* making some attempts upon *England*, and failing therein, *Henry* Sailed into *Normandy*, seized upon his Dukedom, and brought him Prisoner to *England*, cruelly causing his Eyes to be put out, after which he dyed in Prison; this *Henry* had great Wars with *Lewis* King of *France*, and Married his Daughter *Maud* to *Henry* the Fifth Emperor; but having no Issue by him, she Married *Jeffery Plantagenet*, Son to the Earl of *Anjou*, by whom she had a Son named *Henry*; this King returning from *Normandy*, the Ship wherein his Son *Richard* and Daughter *Mary* were, was cast away, and with them perished a great many of the Nobility, which obliged the King to a Second Marriage, but he had no more Issue, dying at St. *Dennis* in *Normandy*, on the Second of December, Anno:

1135. in the Thirty Sixth Year of his Reign, leaving his Daughter *Maud* to Succeed him.

Stephen, called *Stephen of Bloyce*, Grandson to *William the Conqueror*, finding an opportunity, closed with the Nobility upon sundry advantagious Articles, and got the Crown; but between him and *Maud the Empress*, were many bloody Battles fought with various Success, sometimes one being worsted and taken Prisoner, and sometimes the other; but in the end, King *Stephens* own Son dying, he Adopted *Henry the Empresses* Son, for his Son, to have the Kingdom after him, which accordingly fell out; for he died (when he had Reigned Eighteen Years, Ten Months, and Twenty days) in a Monastery of the Monks at *Dover*, *Anno 1154*, and was buried at *Feversham*.

Henry the Second, called *Fitz-Empress*, was Crowned Threetimes, viz. at *Westminster*, *Lincoln* and *Worcester*. He made Peace with *Malcolm King of Scots*; the latter, in token of Submission, Offering his Hat and Saddle upon St. Peters Altar at *York*. Many *Jews* were in his Reign put to Death, for Crucifying a Child; and *Thomas Becket* being made Arch-bishop of *Canterbury*, greatly perplexed the King in his Proceedings, ever siding with the Pope against him, Interdicting the Bishops, and playing many Mad Pranks, which made some of the Kings Nobles pass out of *Normandy*, and Murther *Becket* before the High Altar of his *Cathedral* in *Canterbury*; for which the King did great Pennance, to be Absolved from the Popes Curse, being whipped by the Monks. This King Conquered *Ireland*, but was unhappy in his Children, for they frequently Rebelled, and took part with his Enemies; 'twas he that had fair *Rosamund* for his Concubine, who was Poisoned by Queen *Eleanor*, he Reigned Thirty Four Years, Eight Months, and Eleven days, and died

Richard the First, Eldest Son to Henry, Succeeded him, he went into the Holy Land, and fought against the Turks and Sarazens with great success, took *Proloman*, and made a Peace for the Christians, and had taken *Jerusalem*, had not *Philip* the French King, out of Envy to the Glory of the English, withdrawn his Forces; in his way home he was taken Prisoner by the Duke of *Austria*, and sold to the Emperor, for whose Ransom was payed 100000 Marks; whereupon his Brother *John*, who had usurped the Crown, Resigned and begged his Pardon. He fought many Battles in *France* with great success; but at last being Shot by an *Archer* with a square Arrow from a Steel Bow, as he was viewing the Walls of a Castle, he dyed of the wound, greatly lamenting his unnaturalness to his Father, and in token of Humility desired to be buried at his Feet; he began his Reign the Sixth of *July* 1189. and Reigned Nine Years, Nine Months, and was the Twenty Sixth sole Monarch.

John, Younger Brother to *Richard*, Succeeded him, being Crowned at *Westminster*; he conclude a Peace with *France* after much jarring; but falling into the displeasure of his Barons, they raised War against him; and *Arthur* his Elder Brother, *Fefferies* Son, layed claim to the Kingdom, but failing in his Enterprize was taken Prisoner, and died in Prison; and the *French* breaking Truce, and Invading *Normandy*, hot Wars ensued. But at an Interview, the Kings were Reconciled. This *John* oppoted the Popes Superiority, who therefore Interdicted the Kingdom, and stirred up the *French* King to send *Lewis* his Son to take Possession of it, who Landed with an Army, and joyned with the Barons; but at last was besieged in *London*, and obliged to come to Articles of Agreement, and depart the Kingdom; the King being Reconciled to the Pope, was after

many

many Wars and Toyles, Poisoned by one Simon Monk of Swinstead Abby in *Lincolshire*, when he had Reigned Seventeen Years, Six Months and Thirteen days.

Henry the Thbird, commonly called *Henry of Winchester*, Succeeded his Father, being Crowned at *Glocester* by the Estates, when he was about Nine Years of Age. In his Reign the *French* Invaded the Kingdom; but the Barons joyning with the Young King, the *French* were beaten out, and he was Crowned a second time at *Westminster*, and Marched against the *Welsh*, and others in Rebellion, who thereupon layed down their Arms; whereupon he Married his Sister to *Alexander King of Scotland* at *York*; and the better to settle his Affairs, he Confirmed *Magna Charta*; whereupon he had a considerable Sum of Money given him, with which he regained his Dominions in *France*, that had been lost during his Fathers Reign; but falling into the dislike of his Barons, for taking strangers into Office, and displacing the *English*, they not onely refused his Summons to Parliament, but took up Arms, saying, *If he removed them not, they would remove both him and them*; but by Mediation, things were brought to a better temper, and a Plot against the Kings Life being discovered, the Plotter was drawn to peices with Horses. The Barons again in Arms were worsted, many of their Chiefs Slain and taken Prisoners, and 700 *Jews* were killed by an Insurrection in *London*, for exacting more than Two-pence a Week, for the use of Twenty Shillings. This King began his Reign on the Nineteenth of *October*, and Reigned Fifty Six Years, and Twenty Eight days.

Edward the First, Eldest Son to *Henry*, who was Warring in the *Holy Land*; upon notice of his Fathers Death returned, and took upon him the Crown, and compelled *Leuellin Prince of Wales* to come to the

the *English* Parliament, and make his acknowledgement as a *Peer of England*, buying his *Peace* at a great sum; but falling into *Rebellion*, he was taken, together with his Brother *David*, and beheaded; and *Sheriffs* were appointed for the better security of the *Country*. In his *Reign* happened sundry *Blazing-stars*, terrible *Earth-quakes*, and *scarcity of Corn*; he *Conquer'd Scotland*, and made it a *Feudatory of England*, placing and displacing the *Kings* as he pleased, Marrying the *French King's Sister*; but pursuing the *Scots Wars*, he dyed in his *March*, when he had *Reigned 34 Years, seven Months, and 12 Days*.

Edward the Second, Son to the former *Edward*, took the *Crown*, and Married *Isabel*, Daughter to *Philip the French King*; in his *Reign* was great plenty, but as great distractions; for having set up one *Pierce Gavistone* as his Chief *Favorite*, contrary to his Fathers last *Will*, the *Nobles* took up *Arms* against him; he was likewise over-thrown by the *Scots* at *Banaccksbourr*. Yet at last he over-threw the *Peers*, took many of them *Prisoners*, be-headed his Uncle *Thomas, Earl of Lancaster*, putting to Death a great number more of the *Noble Men*. But now the *Queen* finding her self abused by the *Spencers*, who carrying the *King* into all manner of *Debauchery*, (for *Gavistone*, in whose stead they were promoted, had a little before been taken by the *Lords*, and beheaded at *Warwick Castle*) she Sailed to *France* whith her Son *Prince Edward*, and there with the *Lord Mortimer* raising Forces, returned, flew the *King's Favourits*, and deposed him, setting up his Son; after which he was basely murthered at *Barclay Castle*, by running a red-hot *Spit* into his *Fundament*, when he had *Reigned Nineteen Years Six Months, and Eighteen Days*, being the 30th Sole *Monarch of England, &c.*

Edward

Edward the Third, with much Reluctancy, took upon him the Crown in his Fathers Life-time, and sent Mortimer Prisoner to the Tower, for being over-familiar with his Mother, and soon after he was hang'd at Tyburn for contriving the Death of the Old King, and other Crimes charged against him, hanging on the Gallows unpitied two days. In this Kings Reign many strange and frightful Apparitions were in the Earth and Air; and he obliged Scotland again to pay Homage, Establishing King *Balisol*, and driving out *Bruce*, and claimed the Crown of *France* in right of his Mother, who was the true Heir; pissing thither, he vanquished them, over-threw their numerous Armies at *Cressy*, *Poictiers*, and other places, taking *Calais*, and in a manner subduing the whole Kingdom of *France*; his Son *Edward the Black-Prince* doing wonders in these Wars, taking *John the French* King Prisoner, and sending him into *England*; and *David King of Scots* making Inroad, was likewise taken; so that *Edward* had two Kings his Prisoners at once: He began his Reign the 25 of *January* 1329, and Reigned 50 years, four months, and 26 days, and was Buried at *Westminster*.

The Black-Prince dying in his Fathers Life-time, *Richard the Second* his Son, was Crowned King; in his time happened the Notable Rebellions of *Wat Tyler*, slain by *Sir William Walworth* in *Smithfield*; and *Jack-straw*, who drew a numerous party of the Commons together to the great Terror of the King and Kingdom; the *French* entered the Isle of *Wight*, and put the people to a Ransom; the *Scots* took *Berwick*; and the King when the Tumults were quieted, took to Wife *Ann Daughter to Charles the Fourth, Emperour*; and a Peace was concluded with *Spain*: The City of *London* refusing to lend the King a Loan of Money, he seized upon their Liberties, and appointed *Sir Edward Dalling-*

edge,

redge, Warden of the City, and raised Money by other means. His Queen being dead, he went to France and Married *Isabel* the French Kings Daughter; then seized the Duke of *Lancasters* Estate, though his Son was alive and in Banishment; but whilst he was in *Ireland* to quiet some disorders there, the Banisht Son came over, and the Nobles flocking to him, he seiz'd the Kingdom; so that King *Richard* delivered himself into his Custody, with the resignation of his Crown, and was afterward basely murthered at *Ponifrai-Castle* by Sir *Peirce Exton*, when he had Reigned 22 Years, three Months, and eight Days.

Henry the Fourth, Eldest Son to *John of Gaunt*, Duke of *Lancaster*, Fourth Son to King *Edward the Third*, was Crowned at *Westminster*, and his Son *Henry* was made Prince of *Wales*, Duke of *Aquitain* and *Cornwall*; in his Reign there were sundry Insurrections, and many Plots layd for his Life, by those that favoured King *Richard*, and had been turned out of favour; but being mostly discovered, many of the Nobility were put to Death, some by the Executio-
ners, and others by the Rude Multitude: His Reign was altogether Uneasy, and full of Troubles, many strange Prodigies happening, fore-running the Rebellion of the Famous *Piercy Hotspur*; he Reigned 13 Years, Five Months, and 19 Days, dying at *London* of an Appoplexy; he was buried at *Can-
terbury*.

Henry the Fifth, Eldest Son to *Henry the Fourth*, succeeded his Father; in whose time the Gospel began to spread it self; for the true Profession of which divers were put to death, by the Instigation of the Popish Clergy. This King having settled Affairs in *England*, and escaped a Plot layed against his Life, passed into *Normandy*, and intending to March over Land to *Calais*, he was Inclosed by the *French* at

Agin-

Agincourt, and there with 15000 half starved Soldiers, most Foot; he beat an Army of 120000 French, killed 20000, and took more Prisoners then he had men of his own; whereupon, an other Army appearing, and he fearing they would Revolt in the Fight, caused most of them to be put to the Sword. This success brought such a fear upon France, that most of the Towns opened their Gates, and Paris it self received him Victorious: So that Marrying Katharine the French Kings Daughter, the Kingdom was Intailed upon him and his Heirs, notwithstanding the Dolphin and his Party stood out; and so having called a Parliament, taken the Homage of the French Nobles, &c. he returned with his Queen for England, where she was brought to Bed of a Son; but upon some new Commotions, the King going again for France, fell sick of a Violent Feavour, and dyed, not without suspition of Poyson, when he had Reigned Nine Years, Five Months, and 10 Days, and was Buried at Westminster.

King Henry the Sixth was Crowned in his Mothers Lap at Eight Months Old; during whose Minority the Dolphin grew strong in France, and many places were taken from the English, though John Duke of Bedford, the Regent, laboured to prevent it; yet the English being re-inforced, gave them several overthrows; but the King grown up, Richard Duke of York layed claim to the Crown of England, so that many Battles were Fought with various success, in which the Duke and the Earl of Rutland with many thousands were slain; but Edward Plantagenet his Son, maintaining the York Faction, King Henry after many Bloody Fields, lost his Crown with his Life, being stabbed to the Heart in the Tower, by Crook-back Richard, Duke of Gloucester, who had a little before in like manner murthered Prince Edward his Son: This unforlunate King be-

gan his Reign on the 13 of August 1422, and Reigned 38 Years, Six Months, and Three Days.

King *Edward* the Fourth, upon the entering of his Reign, fell in Love with the Lady *Elizabeth Grey*, who came to Petition for her Husband's Estate, and Married her whilst the Earl of *Warwick* was wooing for him in the Court of *Savoy*, which so thoroughly netted the Earl, that he took Part against him, and took him Prisoner in his own Camp; but he afterwards Escaped; after many Battles, *Warwick* drove him out of the Kingdom, and he was forced to fly to his Brother in Law the Duke of *Burgundy*; where Recruiting, he returned, and *Warwick* in a Mortal Battle was slain, with many thousand *English*, to the Ruine of the *Lancastrian* Intrest, and many of the Nobility were put to death; after which *Edward* more securely took his Pleasure, and had several Concubines, amongst the rest *Jane Shore*. He caused one *Esq*; *Burdets* Head to be cut off, for saying, *He wished the Horns of his white Buck in the Belly of him that had wished the King to Kill him*: And a Grocer in *Cheapside* to be hanged for saying, *He would make his Son Heir to the Crown*, meaning his House with that Sign: He Reigned 22 Years, One Month, and Five Days, and was Buried at *Windsor*.

Edward the Fifth, Son to *Edward* the Fourth, was Proclaimed King, but never Crowned; for his Uncle the Duke of *Glocester* Usurped the Throne, and caused him, and his Brother the Duke of *York*, to be Murthered in the Tower.

Richard the Third the Ulurper, and *Ann* his Wife, being Crowned at *Westminster*; it was not long before the Duke of *Buckingham*, and others Conspired against him, but their Forces being defeated, the Duke was betrayed by one *Banister*, that had been his Servant, and being taken, was beheaded; but

not

not long after, Henry Earl of Richmond Landing with 2000 Men from *Brittany*, and a great many English flocking to him, the fatal Battle of *Bosworth Field* was fought; wherein, by the coming in of the Lord *Stanly* to the Assistance of Henry, the day was carried against the Usurper, and he lost his Crown with his Life, when he had Reigned Two Years and Two Months.

Henry the Seventh, taking upon him the Government of the Kingdom, Married *Elizabeth*, Eldest Daughter of *Edward the Fourth*, and by that means joyned the long Warring Houses of *York* and *Lancaster*: The first part of his Reign was greatly perplexed by the contrary Faction, who set up two Counterfeits, viz. *Lambert Simnel* and *Perkin Warbeck*, declaring them to be the Two Murthered Young Princes, and in their Caule much blood was shed; but the fraud being detected, and some of the Authors punished, it was blown over; yet, to be the more secure, he put to death *Edward Plantagenet*, a Prince of the Royal blood, and the Lord *Stanly*, who had helped him to the Crown. He Marries Prince *Arthur*, his Eldest Son, to *Catharine*, Daughter to King *Ferdinand of Spain*; but he dying before Young, she was Married to his Second Son *Henry*. He grievously oppressed the People with Taxes, and Reigned Twenty Three years, and Eight Months, and was buried at *Westminster*, in the Chappel of his own Founding.

King *Henry the Eighth*, upon his first coming to the Crown, gave himself up wholly to Sports and Pleasure; but his General in the North overthrew the *Scots*, that had entered *England*, Slew their King, *James the Fourth*, Three Bishops, Two Abbots, and Seventeen Lords. The King Sailed to *France*, and took *Terain* and *Turnay*, beat the French in many Field Fights; but at last, he Marrying

King *Henry the Eighth* of *France*, Cardinal *W* was prisone great fa to I in Spite the Ro Bulle in afterwar upon a her Be Lady C and was man in Thirty Son to Wife, t in Chi Abolish the G Hospit great V Young thers t were t their J Consitut in Pop after h out Su his A 1353.

ning his Younger Sister *Mary* to *Louis the Twelfth of France*, a Peace was concluded ; and now Cardinal *Wolsey* growing great, and Ruling all, he Imprisoned and set at liberty as he pleased ; but this great favourite fell by opposing the Kings Proceeding to Divorce Queen *Catharine* his Wife, which in Spite of the Pope he performed, and threw off the Roman Supremacy, and Married the Lady *Anna Bullein* (by whom he had the Princess *Elizabeth*, afterward Queen of England.) He cut off her Head upon a slight suggestion, of committing Incest with her Brother ; he likewise cut off the Head of the Lady *Catherine Howard*, another of his Wives, upon a suggestion of Adultry ; he had in all Five Wives, and was a very Absolute Prince, neither sparing Woman in his Lust, nor Man in his Anger, he Reigned Thirty Seven Years, Nine Months and Six days.

Edward the Sixth, Succeeded his Father, being Son to *Henry the Eighth*, by Queen *Jane* his Third Wife, said to be riped out of her Belly, so that she died in Childbed ; he was a Prince of Singular Piety, he Abolished Popery, and Restored the Preaching of the Gospel ; in Charity he exceeded all that went before him, giving to the Citizens of *London*, *Christ's Hospital*, *St. Bartholomew's Hospital*, *St. Thomas's Hospital*, *Bridewell*, &c. with Endowments. He had great Wars with the Scots, upon their Marrying their Young Queen (who was betrothed to him in his Father's time) to the *Dolphin of France* : The Commons were likewise stirred up by the Priests, who had lost their Roast Meat, to commit many Outrages. He Constituted (to prevent his Sister *Maries* bringing in Popery) his Cozen the Lady *Jane Grey* to Reign after him, and died of a Languishing disease, not without Suspition of Poison, in the Seventeenth Year of his Age, and the Seventh of his Reign, Anno 1553.

King Edward being dead, the Lady Jane, who had Married the Lord Guilford Dudly, was Proclaimed Queen; but the Courtiers soon cast her off upon the approach of the Princess Mary, and Proclaimed her Queen, who being settled in the Throne brought in Popery in all it's bloody shapes. She Married Philip King of Spain, Persecuted her Sister the Princess Elizabeth, cut off the Heads of the Lady Jane, her Husband and Father; burnt the Martyn as we have shewed; lost Calais to the French, and after she had pretended to be with Child, being forsaken of her Husband, she fell into a Melancholly, and died of the Sweating Sickness, when she had Reigned Five Years, Four Months, and Eleven days.

Queen Elizabeth, upon the Death of her Sister according to her Fathers Will, was Proclaimed Queen; the first care she took, was to Restore the Gospel, and Abolish Popery, which occasioned many Plots against her Life, many of which are briefly touched in the Account of Popish Plots in this Book; notwithstanding which, she quelled her Rebels at home, humbled the Spaniard, with the loss of almost all his Invincible Armado at Sea, his Armies in the Low-Countries, and to the disturbance of his New Conquests in America; she assisted the Protestants in France, quelled the Rebellions in Ireland, and became the Love of her Subjects, and the Terror of her Enemies, and opened Trade into most parts of the World. She Reigned Forty Four Years, Four Months and Seven days, dying in the Sixty Ninth Year of her Age, and was buried at Westminster.

King James the Sixth of Scotland, and First of England, United the Two Kingdoms, under the Antient Name of Great Britain. Against him the Papists formed sundry Plots; as that of the Powder-Plot, and private Assassinations, but were frustrated. There happened a great Plague upon his coming to

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the Crown, of which there dyed in London and the Liberties, 30578. He made Peace with Spain, and sent Prince Charles to Woo the Infanta, but it came to nothing. In his Reign Sir Thomas Overbury, was Poysoned in the Tower, for which the Lieutenant and others were Executed, the Earl of Somerset Banished with his Lady, &c. Sir Walter Rawleigh, was Beheaded after an Expedition to the Indies, upon a former Sentence, at the Instigation of Gondibert for Sacking St. Thomas. The Plantations in the West-Indies were for the most part settled in this Kings time. He Reigned 22 Years and Three Days, dying of the Spleen on the 27 of March, Anno 1625, in the 59 Year of his Age, and was buried at Westminster.

Charles the First, Second Son to King James, (Prince Henry being dead in his Fathers time) succeeded ; he Married Henrietta Maria, Daughter to Henry the Fourth of France ; and in the beginning of his Reign all things appeared Calm, and Auspicious. He declared War with Spain, and had good success, but the Treasure by Equipping a great Navy, being Exhausted, the Parliament refused to supply him ; yet Joyning with the United Provinces, he set forth his Fleet again, and the Rochelers being oppressed, the Duke of Buckingham was sent to Relieve them, but as he was about to Imbarque, he was stabbed at Portsmouth by one John Felton. Afterwards, the Common Prayer-Book being sent into Scotland, and Injoyned there to be read, occasioned great Commotions ; But upon the Kings Approach with an Army, they submitted : This was scarcely done, e'er the Irish fell into Rebellion, and Committed a Horrible Massacre of 300000 Protestants ; whereupon grew a bad Understanding between the King and his Parliament, which broke out into a Civil War ; insomuch, that for the space

space of four or five years, Blood was shed like Water : But the Kings Forces being utterly broken at Naseby, and he flying to the Scots Army, they for the sum of Money delivered him to the English Army, and after many fruitless Treaties, this King was sent in the tent'd to death by a high Court of Justice, as they pretended themselves ; and on the 30 of January 1648 lost his Head before Whitehall, making a very Pious King End, when he had Reigned 23 Years, 10 Months and Three Days.

King Charles the Second, after a long Exile, and the Escape of many Dangers, was by the Hand of Providence restored to the Throne of his Ancestors, God bowing the Hearts of the People, as of one Man, being Invited from Holland by the Parliament, and performing the Voice of the whole People, he came with a Royal Attendance to Whitehall, on the 29 of May 1660, and in a little time after, divers of his Fathers Judges were Executed ; the Fifth Monarchy-men that fell upon London were suppressed. On the 23 of April, the Year following, he was Crowned at Westminster, and 1665 we had a great Sea Fight with the Dutch, many terrible Blazing-stars appeared, and a great Plague raged throughout England, which in one Year destroyed 100000 in and about London : And the next Year the City of London, with part of the Suburbs, were burnt ; and sundry other Engagements happened soon after, between the Naval Forces of the English and Dutch, with various success ; in the year 1675 a great part of Southwark was burnt ; and three years after the Popish-Plot was discovered, and many Executed ; and a Rebellion the next year happened in Scotland, but was soon quieted by the Duke of Monmouth, who went as General ; a great Frost happened Anno 1683, in which the Thames was Frozen-over, that Loaden Carts and all manner of address things went over, and Booths were every where built,

Was Built, and Wares sold ; and the next year the King
Was Sickned, on the Second of February, and Dyed on
the Sixth of an Appoplexie, and was buried at West-
minster, having Reigned 36 Years, Eight Days, and
Seven in the 55 Year of his Age.

King Charles the Second, being dead, James the
Second, his only Surviving Brother, was Proclaimed
King at Westminster and in London, promising in
Council to Defend and Maintain the Liberties and
Rights of the Church and State, as he found it Esta-
blished ; and the Ambassadors and Foreign Min-
isters made their Complements of Congratulation and
Condolence ; preparations were made likewise for
the Coronation of the King and Queen ; which was
performed with great Pomp on the 23 of April 1685.
and then he proceeded to call a Parliament at West-
minster ; during whose sitting, the Earl of Argyle in
Scotland, and the Duke of Monmouth in England,
fell Landed in Hostile manner, but were both defeated,
and lost their Heads : And upon this occasion a great
many more were put to Death, and Popish Officers
were put in Trust in divers places ; the Popes Nuntio-
ur arrived in England, and Mass-Houses were
built in most considerable places ; the Penal Laws and
the Tests were Endeavoured to be taken off ; and the bet-
ter to effect it, the Dissenters had Liberty of Conscience.
even Bishops were sent to the Tower, Tryed, but Ac-
quitted for Petitioning the King, That the Declaration
the might not be read in the Church ; and we had News that
the Queen was brought to Bed of a Son ; yet upon
the Arrival of the Prince of Orange, the King and
Queen withdrew. Upon King James withdrawing
himself in December, 1688, and passing over into
France, (where the Queen was before) the Lords and
Commons Assembling at Westminster, made their
address to His present Majesty King WILLIAM,
here take upon him the Administration of the Govern-
ment,

ment, and use the Publick Revenues, which accordingly he was pleased to do, till the Sitting of Convention, appointed on the Twenty Second January 1688. and then continued it further, upon the like supplication; so that the Convention being Resolved it self into a Parliament, and His Present Majesty being sent for over, out of Holland Orders were taken, and Preparations made for Proclaiming them King and Queen of *England* *France* and *Ireland*, which was solemnly performed in the usual manner, before the Palace *White-hall*, and in the City of *London*; several Acts Passed, for the well settling the Government. A Party of the Regiment, under the Lord *Dumbarton*, Revolting, were quelled, and obliged to submit; for which Rebellion some of the Officers have been since Convicted, and the Soldiers sent to Fight against the French in *Flanders*. His Majesty for the ease of his Subjects, was pleased, likewise to give his Assent to the taking away the *Hearth-Money-Act*. And on the Eleventh of *April*, Their Majesties were Solemnly Crowned King and Queen of *England*, &c. at *Westminster* with all the usual Ceremonies, and had afterwards the Crown of *Scotland* submitted to them, by the consent of the Estates of that Kingdom, Assembled in Parliament; in the mean while, the Earl of *Tyrconnell* made great Havock of the Protestant Estates *Ireland*, and King *James* Landed there with Forces from *France*; but besieging *London-Derry*, was beat with great Slaughter, by the Valiant Governor *Colonel Walker*, and those within the City; so that in the end, it being relieved with Provision, though much hardship, the French and *Irish* Marching away; and the Duke of *Schomberg* with the Armies from *England*, Landing at *Carrickfergus*, took the place and Castle. The Viscount *Dundee* raisin

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which Commotions in Scotland, was likewise Routed, and several of his Parties beaten: So that all things tend to a Prosperous Issue.

True Directions for Pointing, to be observed, both in Reading and Writing.

THE Points, or Stops most in use, are onely Six, which we frequently meet withal, and could not many times make out the Sense without them, viz.

1. A Comma	,	4. A Period	:
2. A Semi-colon	;	5. An Interrogation	?
3. A Colon	:	6. An Admiration	!

A Comma, (,) is the leaſt breathing; as, Hear no

ill of a friend, believe not all you hear.

A Semi-colon, (;) carries a greater stress, both as to the Sense, and as to the Pause; as, Their Throat is an open Sepulcher; with their Tongues they use deceit;

the Poison of Asps, &c.

A Colon, (:) is when there is a full Sense Expref-
wards thſed, but yet the Sentence is not quite spent; as, Sub-
conſe mit your ſelves to every Ordinance of Man for the
in Pa Lords take? Whether it be the King as Supreme.

A Period, (.) is a full Point, ending the full Sen-
tence; as, Honour all Men. Love the Brotherhood.
Fear God. Honour the King. These four are entire
Sentences.

An Interrogation, (?) is always after a Question
so th asked; as, What profit had ye, in thſe things
on, wherof ye are now ashamed?

An Admiration, (!) is plac'd after any Expref-
ſion of wonderment; as, O Death! where is thy
book thſing? O Grave! where is thy Victory?

There are other Notes in use; as an *Asterism* (*) placed when one Sentence alludes to, or may be compared with another. A *Hyphen*, (-) joyning or connexioning two words in one; as Common-weal Workman-ship, &c. A *Caret*, (^) is set to mark any word, that should come in, or is wanting. An *Obelisk*, or *Dagger* (†) is set to refer from something in the matter to the Margent. A *Separation*, (=) is when one half of the word is in one Line, and the other in the other. A *Citation*, (") is when we quote, or take another Mans words. An *Index*, (ꝝ) is, that which points at some notable Saying, or Sentence. A *Parenthesis*, () denotes an inclosure of words, more than the Sense requires. An *Apostrophe*, (') is an Abbreviation, let where a Vowel is left out; as it's that's, &c. for it is, that is. A *Crochet*, [] is of the same nature of a *Parenthesis*, something farther explaining it. A *Section*, (§) is when a Discourse is cut and divided into several large portions, called *Sections*. *Parallels*, (||) is placed in the Margent, when the Sentence according to the Original, if a Translation, may be otherwise phrased, and the Sense not corrupted. A *Paragraph*, (¶) commonly precedes a Sentence, which bears no dependance on what went before.

This way of Pointing has been held very significant in the latter Ages, especially by not only demonstrating the true meaning of the Sense but preventing mischievous Interpretations.

Of Contractions in Writing.

There are certain Abbreviations or short-writings of several words, both English and Latin, in common use amongst us; As,

&	for	and
ye.		the
yt.		that
ym.		them.
yu.		you.
Mr.		Master.
Mrs.		Mistress.
Bp.		Bishop.
E q;		Esquire.
Sr.		Sir
St.		Saint.
Col.		Colonel.
Capt.		Captain.
Lieut.		Lieutenant.

Ec. Which is to be Read *et cetera*, two Latin words, that signify—and the rest—but 'tis commonly expressed in English by—and so forth.

i. e. for, id est, that is.

E. g. for *Exempli gratia*, that is in English, for Example's sake.

q. for the Latin word *quasi*, as if it were.

vizt. Which must be read *videlicet*, a Latin word that signifies, that is to say.

A. D. Anno Dom. The Year of our Lord.

Per Ann. for Per Annum, by the Year.

Per Cent. by the Hundred.

Sc. which you must pronounce *Scilicet* (not sounding the first *c* at all) a *Latin* word signifying as much as to *wit*, or—that is to say, in *English*,

M. A. for *Master of Arts*.

S. T. D. *Sacro-sanctæ Theologiæ Doctor*.
or *D. D.* *Doctor of Divinity*.

MS. You must read *Manuscript*, a Written Book or Copy.

Qu. Question. *Obj.* Objection. *Sol.* Solution, or Answer.

The End of the First Part.

T H E

THE

SECOND PART,

Giving an Account of Time, Weights, and Measures, and Coins, both English and Foreign, Preparatory to Arithmetick. With a Brief and Plain Introduction to Arithmetick, as far as the Rule of Three, which is as far as most Professions have Occasion for. Together, With Instructions for Inditing Letters on sundry Useful Occasions; for making Bills, Bonds, Acquittances, Releases, Letters of Attorney, &c. Rules for Good Behaviour and Manners, &c.

BEFORE I proceed to Arithmetick, I thought it convenient to Instruct Youth and others in these following Things, which are very necessary to be Exactly known by them; And first of all I shall begin with Time.

The Measure of Time arising from a Minute.

60 Minutes	makes	1 Hour.
24 Hours		1 Day natural.
7 Days		1 Week.
4 Weeks		1 Month.
13 such Months, 1 day and 6 hours		1 Year.

But a Year is commonly divided into 12 unequal *Calendar Months*; and how many Days each of them has, this Rhyme will inform you.

*Thirty Days hath September,
April, June, and November ;
February hath Twenty-eight alone,
All the rest have Thirty and One ;
But every fourth Year while the World doth endure,
February will have Twenty-nine to be sure.*

At this rate the Year consists of 365 days, and the six hours are reckoned only every fourth Year, by adding what they amount to, viz. A whole day to February, which then has 29 days; and that Year (which consists of 366 days) is called *Leap-Year*.

The Four Quarter-days in the Year are *March 25*, called *Lady-day*; *June 24*, called *Midsummer-day*; *September 29*, called *Michaelmas-day*; *December 25*, called *Christmas-day*.

The Country-men do also sometimes divide the Year into four other Quarters, that is *February 2*, called *Candlemas-day*; *May 1*, called *Mary-day*; *August 1*, called *Lamas*; *November 1*, called *All-Saints-day*, or *All-hallowtide*.

Apothecaries Weights and Marks.

R. Recipe, that is, Take thou.

ana, Of each alike.

P. A Pugil, or half an handful; properly as much as you can take up with your two fore Fingers and Thumb.

M. Manipulus, an handful.

Q. S. Quantum Sufficit, a sufficient quantity.

Q. L. Quantum Libet, as much as you please.

Gr. A Grain.

ʒ. A Scruple, or 20 Grains.

ʒ. A Dram, or 3 Scruples, that is 60 Grains.

ʒ. An Ounce, or 8 Drams, that is 24 Scruples, 480 Grains.

ſs. Semissis, half a Pound.

lb. A Pound, or 12 Ounces, that is, 96 Drams, 288 Scruples, 5760 Grains.

But here you must take notice of two different sorts of Weights, commonly used in England; *Troy-Weight*, and *Aver-du-pois*.

Troy-Weight (so called, because 'tis supposed to be used by the Trojans) is that which the Apothecaries use, and by that also, *Bread, Gold, and Silver* are *Weighed*; it is deduced from a Grain of Wheat

The Young Scholar's

gathered out of the middle of the Ear and well dry-ed : For,

23 such Grains of Wheat	make	24 Artificial Gr.
24 Artificial Grains		1 Penny-weight.
20 Penny-weight		1 Ounce.
12 Ounces.		1 Pound.

The other sort of Weight used among us is called *Aver-du-pois* [that is, *Have your Weight*; the meaning is, you shall have full Weight; for one Pound of That, is equal to one Pound, two Ounces, and 12 Penny weights of *Troy-weight*.] And this serveth to weigh grosser Commodities; as all sorts of *Grocery-Wares*; also *Butter*, *Cheese*, *Flesh*, *Tallow*, *Pitch*, *Lead*, &c.

The smallest Denomination of this kind of Weight
is a Dram.

16 Drams	make	one Ounce.
16 Ounces		one Pound.
28 Pounds		one Quarter of an Hundred,
4 Quarters		one Hundred weight, that is 112 Pound.
20 Hundred		one Tun.

Wool is sold by this Weight, of which 14 Pound makes one Stone ; two Stone or 28 Pound a Todd ; and 26 Stone [that is 364 Pound] one Sack, by the Statute of the R. H. 7. C. 4.

of

Of Liquid Measures.

The least is a Pint, taken Originally from *Troy-weight* (a Pound of Wheat, *Troy-weight*, filling that which we call a Pint) the Pint *Beer-Measure*, contains $35\frac{1}{4}$ solid Inches; the Pint *Wine-Measure*, only $28\frac{7}{8}$ cubical or solid Inches.

2 Pints	make	1 Quart.
2 Quarts		1 Pottle.
2 Pottles		1 Gallon.
8 Gallons		1 Firkin of Ale or Soap.
9 Gallons		1 Firkin of Beer.
18 Gallons & a half		1 Runlet of Wine.
56 Pounds		1 Firkin of Butter.
2 Firkins		1 Kilderkin.
2 Kilderkins		1 Barrel.
42 Gallons		1 Teirce or third part of a Pipe.
84 Gallons		1 Tertian or third part of a Tun.
63 Gallon		1 Hogs-head.
2 Hogsheads, or 126 Gallons		1 Pipe or But.
2 Pipes or Buts, or 252 Gallons		1 Tun of Wine.

Of Dry-Measure.

These are likewise taken from *Troy-weight*, the least Denomination being a Pint.

2 Pints	make	1 Quart.
2 Quarts		1 Pottle.
2 Pottles		1 Gallon.
2 Gallons		1 Peck.
4 Pecks		1 Bushel, in some places half a Bushel is call'd a <i>Tovet</i> .
4 Bushels		1 Comb.
2 Combs		1 Quarter.
4 Quarters		1 Chaldron of Corn; but 36 Bushels make a Chaldron of Coles, and of Scotch Coles, 112 Pound <i>Aver-du-piss</i> to the hundred.
5 Quarters		1 Wey.
2 Wey's		1 Laft.

Measures of Longitude are Originally from Barly-Corns, taken out of the middle of the Ear and well dried.

3 Barly-Corns	make	1 Inch.
12 Inches		1 Foot.
3 Foot		1 Yard.
3 Foot 9 Inches, or a yard and quarter		1 Ell.
5 Foot		1 Geometrical Pace.
6 Foot		1 Eadom.

5 Yards & a half, that is 16 foot & an half	1 Rod, Pole, or Perch.
40 Poles or Perches	1 Furlong.
8 Furlongs	1 Mile, which contains 5280 foot, & 190080 Barlycorns.
40 Square Perches	1 Rood of Land.
4 Roods (or 40 Perches long & 4 broad)	One Acre of Land.

And here note, for a Caution against Extravagance, and for encouragement to Frugality and good Husbandry in all People, especially Youth,

That every Penny any Person spends Idly, would purchase a Yard (that is three Foot) square, and somewhat above, of as good Land as most in England, to him and his Heirs for ever.

Which is thus Demonstrated.

Sixteen Foot and a half being one Rood, and Forty such Roods (that is 660 Foot) in length, and four such Roods (that is 66 Foot) in Breadth, making one Acre of Land, it follows, (by multiplying 660 by 66) that every Acre contains 43560 square Feet.

Now Land that will let at 20 Shillings an Acre Per Annum, is as good as most in England; an Acre of which, if sold at 20 Years purchase (the usual highest rate) may be bought for 20 Pounds, that is for 4800 Pence.

Now if you divide 43560 by 4800, the Quotient is Nine, and 360 remaining.

Which shews that every Penny does purchase 9 Square-Feet (that is 3 Foot long, and three broad).

of such good Land, and somewhat above—Which is what was to be demonstrated.

The Parts of any whole thing are thus Expressed, — $\frac{1}{2}$ an half, — $\frac{1}{4}$ one quarter or fourth part — $\frac{3}{4}$ three quarters, or three fourth parts — $\frac{1}{20}$ one twentieth part: So — $\frac{1}{20}$ of a Pound is a Shilling in Money; — $\frac{1}{16}$ an ounce, or sixteenth part of a pound of Tobacco.

An Easie Rule for Retailing Shop-keepers.

*For every Farthing that a Pound doth cost,
Reckon Two Shillings and One Groat, which must
Shew you the Price of an Hundred Weight just.*

For Example.

Raisins are at $3 d \frac{1}{2}$ (that is 14 Farthings) the Pound: Twice 14 s. is — 28 s. and 14 Groats, is — 4 s. — 8 d. That is in all — 32 s. — 8 d. the just rate by the Hundred Weight, for 112 three-pences makes 28 s. and 112 half-pence 4 s. — 8 d. together, 32 s. 8 d.

Of Coins, English and Foreign.

For the right setting down of any Sum of Money, Note, That *l.* over any Figure or Figures, signifies *Libra*, the Latin for a *Pound*; *s.* for *Solidus* or *Solidi*, a *Shilling* or *Shillings*; *d.* *Denarius*, or *Denarii*, a *Penny* or *Pence*; *ob* *Obolus*, an *Half-Penny*; and *q.* *Quadrans*, a *Farthing*. As,

l. s. d. ob. q.

36 17 9 1 l. must be read *Thirty Six Pounds, Seventeen Shillings, Nine Pence Half-penny Farthing.*

Of

Of English Coins of Gold and Silver.

Gold English Coins.

	s.	d.		l.	s.	d.
A 2	9	piece worth		0	3	3
A 5	piece worth			0	5	9
A 5	6	piece worth		0	6	3
A 10	piece worth			0	11	6
A 11	piece worth			0	12	6
A	—	Scotch Cross-Dagger		0	12	6
A 20	piece Charles and James			1	3	6
A 22	piece			1	5	6
An	half Elizabeth			0	14	6
A 30	piece Jacobus			1	15	0
A 22	piece Elizabeth			1	9	0
A	Rose Noble Elizabeth			2	5	0
A	Rose Noble Jacobus			2	0	0
A	Rose Noble Mary			2	5	0
An	Angell Elizabeth			0	14	0
An	Angell James			0	13	0
An	Angell Charles the First			0	11	6
A	Ship Angell Charles the II			0	9	0
A	Lesser Ship Angell Charles the II			0	5	0
A	Ship Angell James the II			0	4	6
A	Guinea			1	1	6
A	Half Guinea			0	10	9
A	Two Guinea piece			2	3	0
A	Five Guinea piece			5	7	6

Brass, Copper, Tin, and Silver, English Coins.

1 Farthing the least English Coin.	1 Farthing.
2 Farthings	1 Half-penny.
4 Farthings	1 Penny.
4 Pence	1 Groat.
12 Pence	1 Shilling.
2 Shillings Six-pence	1 Half-Crown.
5 Shilling	1 Crown.
6 Shillings Eight-pence	1 Noble.
10 Shillings	1 Angel.
13 Shillings Four-pence	1 Mark.
20 Shillings	1 Pound.

Gold to Silver is in proportion as 12 to 1 $\frac{1}{2}$, and the value of both in England is as follows :

One Penny weight of Angel-Gold is worth 4s.—2d.—ob. Of Crown-Gold, 3s.—10d.—ob. And of Sovereign-Gold, 3s.—6d.—ob.

The Standard of Sterling-Silver is 11 Ounces and Penny-weight of fine Silver, and 18 Penny-weight of Alloy of Copper; so that 12 Ounces of pure Silver without any Alloy, is worth 3l.—4s.—6d. And one Ounce, 5s.—4d.—ob; But with Alloy, the Pound is worth but 3l. and the Ounce 5s. just.

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 The Weights and Value of the most usual For-
 reign COINS, by our Standard.

Gold Coins.	Weight, pen.w.Grains.	Value,		
		l.	s.	d.
French Pistol	4	8	0	17 4
French Lewis	3	14	0	14 4
Holland Rider	0	10	1	4 9
Hungarian Ducket	2	6	0	9 8
Spanish Pistol	4	8	0	17 4
Double Sovereign of Flanders	7	3 1/2	1	8 7
Italian Pistol	4	6	0	16 7
Gilder of Noremburg	2	3	0	7 1
Cuckeen of Venice	2	5	0	9 7
A Danish Coin with a Crown on one side of it.	3	20	0	15 7

Silver Coins.	Weight, oz. p. w. gr. s.	Value,		
		l.	s.	d.
Holland Dollar	0 18 5	4	4	0
Lyon Dollar	0 17 18	3	4	2
Duckatoon of Flanders	1 0 23	5	4	0
Rix Dollar of the Empire	0 18 15	4	5	3
Mexico Ryal	0 17 12	4	4	2
Sevil Ryal	0 17 12	4	4	3
Old Cardecue	0 6 3 1/2	1	6	1
French Lewis	0 17 11	4	4	5
Double Milrez of Portugal	0 14 4	3	5	1
Single Milrez	0 7 2	1	9	0
St. Mark of Venice	0 10 4	2	6	0
Double Dutch Stryver	0 1 0	0	1	3
Cross Dollar	0 18 0	4	2	1
Zealand Dollar	0 13 0	2	7	0
Old Philip Dollar	1 2 0	4	0	0
Prince of Orange Dollar, 1624	0 18 6	4	3	4
Danish Dollar	0 13 0	2	11	1
Portugal Teltan	0 5 0	1	2	3

A Brief Introduction to Arithmetick, as far as the Rule of Three; which is as far as most Professions have occasion for.

IN Arithmetick (that is, the *Art of Counting*, from the Greek word *Arithmos*, which signifies *Number*) there are five especial Parts, *vizt.* *Numeration, Addition, Subtraction, Multiplication and Division.*

Section 1.

Of N U M E R A T I O N.

Numeration teaches how to set down any Number spoken or proposed; and to read it truly when Written.

To which purpose you are to observe, That we commonly express all Numbers by these *Nine Figures*:

1 2 3 4 5 6 7 8 9
one, two, three, four, five, six, seven, eight, nine.

And 0, which is called a *Cypher*, and by some a *Naught*, because of it self it signifies nothing, yet increases the value of other Figures that stand behind it in the same Number.

For every Figure Augments its proper value according to the *place* it happens to be in, except the first.

These *places* are reckoned (contrary to our ordinary way of Writing and Spelling) from the right hand to the left (and the reason thereof is, because this *Art of Numbering* was first Taught by the Hebrews, and other Oriental Nations, whose Languages are read that way) so that the Figure that

stands

the F
place
An
fies or
a man
place,
many
Thou
sands
the E
to m
mera

A Numeration Table.

stands furthermost to the right hand, is said to be the *First place*; the next backwards, in the *Second place*; and so of the rest.

Any of the Nine Figures in the *First place* signifies only its own single value. In the *Second place*, as many *Tens* as its own simple value; in the *Third place*, so many *Hundreds*; in the *Fourth place*, so many *Thousands*; in the *Fifth place*, so many *Ten Thousands*; in the *Sixth*, so many *Hundred Thousands*; and in the *Seventh*, so many *Millions*; in the *Eighth*, so many *Ten Millions*; and in the *Ninth*, so many *Hundred Millions*; as in the following *Numeration Table*, may be seen more fully.

How each Number is to be
Read, being divided into
Ternaries.

A Numeration Table.

The Ternaries.

Units	1	2	3	4	5	6	7	8	9
Tens	1	2	3	4	5	6	7	8	9
Hundreds	1	2	3	4	5	6	7	8	9
Thousands	1	2	3	4	5	6	7	8	9
Tens of Thousands	1	2	3	4	5	6	7	8	9
Hundreds of Thousands	1	2	3	4	5	6	7	8	9
Millions	1	2	3	4	5	6	7	8	9
Tens of Millions	1	2	3	4	5	6	7	8	9
Hundreds of Millions	1	2	3	4	5	6	7	8	9

One	1	12	123	1234	12345	123456	1234567	12345678	123456789
Twelve	12	123	1234	12345	123456	1234567	12345678	123456789	1234567890
One hundred twenty three	123	1234	12345	123456	1234567	12345678	123456789	1234567890	1234567890
One thousand	1234	12345	123456	1234567	12345678	123456789	1234567890	1234567890	1234567890
One thousand	12345	123456	1234567	12345678	123456789	1234567890	1234567890	1234567890	1234567890
One thousand	123456	1234567	12345678	123456789	1234567890	1234567890	1234567890	1234567890	1234567890
One thousand	1234567	12345678	123456789	1234567890	1234567890	1234567890	1234567890	1234567890	1234567890
One thousand	12345678	123456789	1234567890	1234567890	1234567890	1234567890	1234567890	1234567890	1234567890
One thousand	123456789	1234567890	1234567890	1234567890	1234567890	1234567890	1234567890	1234567890	1234567890
One thousand	1234567890	1234567890	1234567890	1234567890	1234567890	1234567890	1234567890	1234567890	1234567890

Of

Section 2.

Of ADDITION.

Addition is the putting together of two or more Numbers or Sums, so as that the Total value of them all may be discovered.

And is either of Sums of one Denomination, as if I have 257 Sheep in one Field, and 725 in another, and 901 in a third place, how many Sheep have I in all?

Or of several Denominations, some of a greater, some of a lesser value; As Pounds, Shillings, Pence; Days, Hours, Minutes; Yards, Quarters, Nails; as if I owe one Man 25*l.*—24*s.*—8*d.* to another 9*l.*—19*s.*—11*d.* to a third 127*l.*—90*s.*—0*d.* what do I owe in all?

2. To Resolve these and all such Questions (though never so many particulars) observe,

That you set down your Sums of one denomination exactly even under one another, *Unites* under *Unites*, *Tens* under *Tens*, *Hundreds* under *Hundreds*, &c. And so in Sums of several Denominations, let every Denomination be placed under those of its own kind. And 'tis most proper to set the greatest uppermost;

As theforesaid Numbers of one denomination, thus:

901
721
157

And those of several denominations, thus:

<i>l.</i>	<i>s.</i>	<i>d.</i>
127	00	01
025	04	08
009	19	11

And

12 And be sure you do not set down more in the place of a lesser denomination, than makes one or more of the greater; for 'twould be absurd and ridiculous to write thus — 18 l. — 22 s. — 15 d. or 5 bund. — 112 pounds — 20 onnces, whereas it should be 19 l. — 3 s. — 3 d. and 6 C. — 1 l. — 4 ounces.

3. Having rightly set down your several Sums that are to be added, draw a *Line* under them; and beginning at the first place of the *lowermost* Number, add it to the rest of that rank, and for every *Ten* that you find in *Sums* of one denomination, you must remember to carry *One* to the second place, and so from the Second place to the third, &c. until you come to the *last*, where the *whole* must be set down; but under the other places only that which is *under* or *above* *Ten*, or *Tens*, and carry so many *Unites* as you have *Tens* to the next place, as aforesaid.

As in the former Example; I say, Seven and Five is Twelve, and one is Thirteen, I set down 3. and for the 10. carry one to the next place, saying one that I carried and five is Six, and two is Eight, which (being under 10) I set down, and go on to the third place, where 2 and 7 make 9, and 9 is 18. And this being the last place, I set it all down, thus.

Which shews that the party in the Question proposed, must have in all, One thousand Eight hundred Eighty three Sheep.

4. But in all Sums of *divers denominations*, you must consider how many of the least denomination, make one of the next bigger, and how many of it, one of the next; And how many of this, make one of the greatest denomination of all; As if you are

901
725
257
1883

are to cast up *Pounds, Shillings, and Pence*, since 12d. make a *Shilling*, therefore in casting up the *Pence* you must not carry *Tens* (as you did in sums of one denomination) but *Twelves*, that is, you must carry so many *Unites* to the second denomination, as you find *Twelves* in the first. And because 20 *Shillings* makes one *Pound*, therefore in casting up *Shillings*, you must carry (not at *ten*, nor *twelve*, but) at *twenty*; That is, for every twenty *Shillings* that you find of the *Shillings*, you must carry one to the *Pounds*, and then cast up the *Pounds* (because they are the last Denomination) just as you did sums of One Denomination. Take the former Sum for an Example:

l.	s.	d.
127	00	01
025	04	08
009	19	11
162	04	08

I begin with the *Pence*, and say, 1 and 8 is 9, and 1 is 10, and 10 (which is 1 in the second place) is 20; which is once 12, and 8; I set down the 8, and for the 12 carry 1 to the *Shillings*; and say, One that I carried and 9 is 10, and 4 is 14, and 10 in the second place is 24; I set down the 4, but for the 20, carry 1 to the *Pounds*; and say, 1 and 9 is 10, and 5 makes 15, and 7 is 22, I set down the 2, and for the 20 (as in sums of one Denomination) carry 2 to the place of *Tens*, and say, Two I carry, and nought is still but 2, and 2 is 4, and 2 is 6; which I set down, and proceed to the third place, saying, Nought and nought is still but *Nought*, and one is but *one*, which I set down, and the Total appears to be

One hundred sixty two Pounds, four Shillings and eight Pence.

The Proof of Addition.

Draw a Line under the *uppermost* Number of any Sum, and add again all the Sums below it, and add the *Total* of what they make, to the said upper Line, and if they two make *just* the *first Total*, then you are right, otherwise some Error is committed.

Section 3.

Of S U B T R A C T I O N.

SUbtraction (commonly, but corruptly written *Substraction*) is a Rule that Teaches us how to take any *lesser* Number out of a *greater*, so as to know *how much* remains.

1. Set down your *greater* Number, and then your smaller Number (for *Subtraction* cannot be made but out of a *greater*, or at least *equal* Number) just under it, *Unites* under *Unites*, *Tens* under *Tens*, and so each denomination answering to its kind, *Pounds* to *Pounds*, *Pence* to *Pence*, &c.

2. Draw a Line under them, and begin at the right hand, to take the lower Number out of the *higher*, and set down what remains under the Line.

3. If any Figure of the smaller Number happen to be bigger than that over it of the greater Number, then you must borrow 10 to add to such upper Number, and then Subtract, and pay it again by adding one to the next Figure of the lower Number. For Example, I would Subtract 194 out of 365 (the number of days in a Year) I set

365 set them down thus: four from five and then to the
 194 remains one, which I set down; but nine of 6
 — cannot take out of six, therefore borrow 10 what
 171 and put to the 6, and then take nine out of 16 and there remains seven, which I set down. that I
 But because an honest Man must always pay what of 8,
 he borrows, I must when I proceed to the next Figure, say one that I borrow and one is two, and 10, v
 two out of three, there remains one, which I set down, so the whole remainder is 171, that is, 194 remain
 wants so many of being 365. 17 s.

4. But in Sums of several Denominations, if in Subtracting any of the Denominations but the last, you have occasion to borrow, you must not borrow 10, but an *Unite* or *Integer* from the next greater Denomination, and turn it into the parts of the lesser Denomination, and from the Sum they make, Subtract your lowermost Number, noting the Remainder below the Line; and proceed to pay what thou borrowed, by adding one to the next Denomination of the lower Number.

For Example.

	l.	s.	d.
Borrowed	486	—15	—5
Paid	298	—17	—9
Rem.	187	—17	—8

Here 9 d. out of 5 d. I cannot, therefore I must borrow one of the next still Denomination, which is *Shillings*, now one *Shilling* being 12 *Pence*, I add 12 to the 5, and then it makes 17, out of which I take 9 d. and there remains 8; then I come to the *Shillings*, and say one that I borrowed and 17 is 18, but 18 out of 15 I cannot take, therefore I must borrow one *Pound*, that is 20 s. which added to 15 makes 35, out of which I take my 18 and there remains 17. Then going

to the Pounds, one borrowed and 8 is nine, but 9 out of 6 I cannot, therefore I must borrow : But what? Why 10, because this is the last Denomination, now 9 out of 16 there remains 7; then one that I borrow and 9 is 10, which I cannot have out of 8, but borrow one from the next place; that is 10, which makes it 18, out of that I take 10, there remains 8; then one borrowed and 2 is 3, which I take out of 4, there remains 1. In all, 187*l.*—17*s.*—8*d.* as is set down.

5. If many Sums or Numbers be given to be subtracted out of one, you must first by *Addition* reduce them all to one Total, and then subtract that out of the given greater Number.

6. The *Proof of Subtraction* is by *Addition*; for if you add the Remainder and lower Number, and their Total be the same with the upper Number, then the work is right.

An Example of the two last Rules.

A. Lent B. 694*l.*—15*s.*—9*d.* B. has Paid him again at one time 50*l.*—5*s.*—11*d.* At another time 1*l.*—10*s.* And at another time 244*l.*—16*s.*—9*d.* I would know how the Reckoning stands between them; what B. hath Paid in all; and how much is still remaining due to A? Set the Sum thus:

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>Lent</i>	694	15	09
<i>Paid at several Payments</i>	244	16	09
	050	05	11
	001	10	00
<i>Paid in all</i>	296	12	08
<i>Remains</i>	398	03	01

To prove whether this Subtraction be right.

I add the Remainder 398 03 01
 unto the lesser Sum 296 12 08

It makes just the greater Sum 694 15 09

Therefore 'tis well done.

Section 4.

Of MULTIPLICATION.

Multiplication teaches how to Encrease the greater of two Numbers given as often as there are *Unites* in the lesser; and serves instead of many *Additions*.

2. Wherein you must observe three parts, 1. The Number to be Multiplied, which is call'd the *Multiplicand*. 2. A lesser Number whereby the former is to be Multiplied, which is therefore term'd the *Multiplier*. 3. The Number arising from them both, being Multiplied one by the other, and this is called the *Product*: As when I say 5 times 8 is 40: Eight is the *Multiplicand*, 5 the *Multiplier*, and 40 the *Product*.

3. Before you can make any Progress in this Rule, you must perfectly get the following Table by heart.

$\left[\begin{matrix} 2 \\ 3 \\ 4 \\ 5 \\ 6 \\ 7 \\ 8 \\ 9 \end{matrix} \right]$	$\left[\begin{matrix} 4 \\ 6 \\ 8 \\ 10 \\ 12 \\ 14 \\ 16 \\ 18 \end{matrix} \right]$	$\left[\begin{matrix} 3 \\ 4 \\ 5 \\ 6 \\ 7 \\ 8 \\ 9 \end{matrix} \right]$	$\left[\begin{matrix} 9 \\ 12 \\ 15 \\ 18 \\ 21 \\ 24 \\ 27 \end{matrix} \right]$
2 times	$\left\{ \begin{matrix} 5 \\ 6 \end{matrix} \right\}$ is	3 times	$\left\{ \begin{matrix} 6 \\ 7 \end{matrix} \right\}$ is

$\left[\begin{matrix} 4 \\ 5 \\ 6 \\ 7 \\ 8 \\ 9 \end{matrix} \right]$	$\left[\begin{matrix} 16 \\ 20 \\ 24 \\ 28 \\ 32 \\ 36 \end{matrix} \right]$	$\left[\begin{matrix} 5 \\ 6 \\ 7 \\ 8 \\ 9 \end{matrix} \right]$	$\left[\begin{matrix} 25 \\ 30 \\ 35 \\ 40 \\ 45 \end{matrix} \right]$
4 times	$\left\{ \begin{matrix} 6 \\ 7 \end{matrix} \right\}$ is	5 times	$\left\{ \begin{matrix} 7 \\ 8 \end{matrix} \right\}$ is

6 times	$\left\{ \begin{matrix} 6 \\ 7 \\ 8 \\ 9 \end{matrix} \right\}$ is	$\left\{ \begin{matrix} 36 \\ 42 \\ 48 \\ 54 \end{matrix} \right\}$	7 times	$\left\{ \begin{matrix} 7 \\ 8 \\ 9 \end{matrix} \right\}$ is	$\left\{ \begin{matrix} 49 \\ 56 \\ 63 \end{matrix} \right\}$
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$$8 \text{ times } \left\{ \begin{matrix} 8 \\ 9 \end{matrix} \right\} : \left\{ \begin{matrix} 64 \\ 72 \end{matrix} \right\} \quad 9 \text{ times } 9 \text{ is } 81.$$

If at any time you are on a sudden at a loss herein, invert the Number, and that may relieve your Memory, and gives the very same Sum; As, 5 times 8, is 8 times 5, that is 40.

4. Having this Table at your Tongues End, set down the greater Number or Multiplicand, and exactly under it the lesser or Multiplier, and draw a Line; then beginning at the right-hand, Multiply every Figure of the upper, by every Figure of the lower Number, and of what each makes, set down under the Line (as in *Addition*) all that is under 10, or above 10, or tens; and for every 10,

carry one to the next place, till you come to the last place, and there set down all.

For Example, There are commonly reckoned 365 days in a year, and I am 39 years of Age, I would know how many days I have Lived? To Answer this Question, you must Multiply 365 by 39

As for Example.

$$\begin{array}{r}
 365 \\
 \times 39 \\
 \hline
 3285 \\
 1095 \\
 \hline
 14235
 \end{array}$$
 Nine times 5 is 5 times 9, that is 45, I set down 5 and carry 4; 9 times 6 is 54, and 4 which I carried is 58, I set down 8 and carry 5; 9 times 3 is 27, and 5 which I carried is 32, which I set down. And then having done with 9, give it a dash, thus $\cancel{9}$, and proceed to the second Figure; but what that makes, I must set in another under-Line, whose first Figure must


 stand under the second place of the former Line, and so the Product of every Figure of the Multiplier must be set down from under its own place towards the left hand. Thus in our present Case, I say, 3 times 5 is 15, the 5 I set down as you see, and carry one; 3 times 6 is 18, and 1 I carried makes 19, I set down the 9 and carry one; 3 times 3 is 9, and one carried makes 10, which I set down; and adding both Lines together, they make 14235, for the Product or Number of days.

Another Example.

If one Sea-man have 14s. per Month Wages, what will the Wages of 3349 Sea-men for the same time come to? To Resolve this and all such like Questions, you need onely Multiply the greater Number by the lesser: As,

Which

the
300
Which Product being Divided (as you
shall be Taught in the next Rule) by
20, gives you 2344. — 6s. And so
much is the Pay of 3349 Men for a
Month at 14s. per Man.

3349

14

13396

3349

46886 Shillings,

To shorten the work of Multiplication, Note,
That if your Multiplier be 10, 100, 1000, &c.
add but those respective Cyphers to the Multipli-
cand, and it gives the Product. As,

63 } Multiplied by { 10 } makes { 630
36 } { 100 } { 3600
85 } { 1000 } { 85000
92 } { 10000 } { 920000

If your Multiplier or Multiplicand, or either
of them, consist of some Figures and some Cyphers
at the end, Multiply onely the Figures, and to the
Product add so many Cyphers, and your work is
done; As if you are to Multiply 2300 by 40, set
it down thus

23

4

Add 3 Cyphers, two for the Multi- 92
plicand, and one for the Multiplier, it —————
makes 92000

The best Proof of Multiplication is by Division,
and there we will Teach it.

Section 5.

Of DIVISION.

Division teaches us to find how many times a *lesser Number* is contained in a *greater*; and what *remains* in the *greater*, when the *lesser* has been taken out of it, as often as it can.

Therein four Parts or Numbers are to be observed.

1. The Number to be parted or Divided, called, the *Dividend*.
2. The Number by which you Divide, which you must call, The *Divisor*; this must always be less than the *Dividend*.
3. The sum produced, shewing how many times the *Divisor* is contained in the *Dividend*, which therefore is called, The *Quotient*, from the Latin word *Quoties, how oft?*
4. If any thing happen to be left after such Division made (which must always be less than the *Divisor*) the same is called the *Remainder*.

As 23 being Divided by 5, or into 5 equal parts, the *Quotient* will be 4, and the *Remainder* 3, because 5 is contained in 23, four times, and 3 over.

Here 23 is the *Dividend*, 5 the *Divisor*, 4 the *Quotient*, and 3 the *Remainder*.

This is the most *difficult Rule*; but I shall endeavour to lay it down *so plain*, as any Youth or Countrey-man may apprehend it, if he will observe the following directions.

1. To work *Division*, you must set your *greater Number* or *Dividend* uppermost; and under it

your Divisor, but (contrary to what you practised in *Multiplication*) not towards the Right-hand, but as much as you can to the left. As if you wou'd Divide 365 (the days of a year) by 2, you must set it thus—

365

2

But when the *first* Figure of the Dividend happens to be less than that of the Divisor, then you must set the Divisor more forwards towards the right hand, under the *second* Figure of the Dividend. As if you would Divide the same Number by 7 (the number of the days in one week) then you must place it thus—

365

7

Then say, How often can I have seven in 36? By your Multiplication Table you have learnt that 6 times 7 is 42, which is 6 too many; but 5 times 6 is 35, therefore I say I can have it 5 times, which I note in a crooked Line drawn on the right side of the Dividend; and say 5 times 7 is 35, now 35 out of 36, there remains one, which I write over the 6, and with a dash Cancel both the 7 (as having performed its first Office) and the 36. And then I must remove my Divisor 7, further, and say how oft can I have 7 in 15? which being twice, I add it in the Quotient, and say twice 7 out of 15 and there remains one, which I write over the 5 in a Crotchet, to distinguish it to be a *Remainder*, and then Cancel both the Divisor, and the 1 in the second place, and the 5 in the first place of the Dividend. And hereby I find that 7 days or one week is contained 52 times in 365 days, or one year; consequently that there are 52 weeks in a year, and one day over.

$$\begin{array}{r} x\bar{1} \\ 365 \end{array} \begin{array}{r} 52 \\ 77 \end{array}$$

The like you must do in all cases where your Divisor is *only* a *single Figure*.

But when your Divisor consists of several Figures, you must remember that you take its first

Figure out of the first, or two first Figures of the Dividend, no oftener than you can take all the rest of the Divisors Figures, out of those Figures of the Dividend, under which they stand; both being placed as before is directed [that is, if the first of the Dividend be less than the first of the Divisor, the first of the Divisor must be set under the second of the Dividend] yet in such a case it Divides not only that immediate Figure it stands under, but also the other towards the left-hand.

In short, This Rule is performed by five Operations. 1. The *Divisor*, how many Figures so ever it consists of, must be set under so much of the Dividend, as that may all be taken at least once out of this. 2. See how oft the *Divisor* is contained in the *Dividend*, and let that be your *Quotient*. 3. Multiply that which you make the *Quotient* and *Divisor* together. 4. Subtract the *Product* of those two from the *Dividend*. 5. When you have Deducted all the Figures of the *Divisor* out of those of your *Dividend*, remove the *Divisor* forwards towards the *right-hand*; but each under its proper place, which if your Sum be long, will run down to a great depth in its first place, and gradually mount in the places following; yet both these, and those variations in the *Dividend* still keeping the same place of the *Original Sum*, are to be considered as if they were wrot in a *direct Line*.

An *Example* or two will render the whole Rule (which seems intricate) very Plain and easy.

As for Example, Suppose 4684^{l.} be to be equally divided between 54 Men; I set it down

4684 thus

54 But presently finding that five, the first Figure of my *Divisor*, is more then four, the first of the *Dividend*, I am obliged by the Rule before laid down, to remove the *Divisor* one place further; thus:

Then

Then say I, 5 I can have in 46 nine times, and one remaining, but then I cannot have 9 times 4, that is 36, out of 18, therefore I take but 8 times 5, and having set 8 in the place for the

36
4684(8)
54

Quotient, I say 8 times 5 is 40, which 40 being taken out of 46, there remains 6; so I Cancel the 5 in the *Divisor* and 4 in the *Dividend*; and then say 8 times 4 is 32, which I take out of 68, and there remains 36, which I over write, and Cancel the 68, and also the 4 in the *Divisor*, and then it stands as in the Margin before.

But there still remains 364 in the *Dividend*, therefore I must now set my *Divisor* forwards, which is done thus

[4
36] 0
4684(86
544
5

Here I Enquire how oft I can have 5 in 36? the Answer is 7 times and one remaining; but I withal consider I cannot take 7 times 4, which is 28, out of 14, which then would ouely remain; therefore I take but 6 for the Quotient, which I set down in its place, and say 6 times 5 is 30, which taken out of 36, there remains 6; so I Cancel the 3 and the 5 in the *Divisor*; then I say 6 times 4 is 24, which out of 64, there remains 40, which I note by Cancelling the 6 and 4 in the *Dividend*, and write 4 over 6, and then Cancel too the 4 in the *Divisor*; and because the 4 left, which being in the second place of the *Dividend* signifies 40, is less than my *Divisor* 54. I can Divide no further, but make a Crotchet before 4. to denote it a Remainder.

Hereby I learn that 4684¹. being to be equally distributed amongst 54 Men, each Mans share is 86¹. and there remains 40¹. over, to be shared amongst them.

The Question then will be what shall be done with

with that 40^l .? I Answer, you must by *Multiplication* turn it into a smaller Denomination, as Multiply 40 by 20 , the Product is $800s$, which Divide by 54 , the Quotient is 14 and 44^l remaining.

Turn these 44^l . into Pence by Multiplying them by 12 , the Product is 528 . Divide that too by 4 , the Quotient is 9 and 42 remaining.

So that each is to have 86^l .— 14^l .— $9d$.—And the remaining $42d$. comes almost to 3 Farthings a piece more.

 If your sums be long, you must take special care to write your Figures even in their places, over and under each other, else you will bring all into Confusion.

I told you before that *Multiplication* was to be proved by *Division*; The way of doing it is thus— Divide the Product by the Multiplier, and if the work be right, the Quotient will be equal to the Multiplicand—Or, Divide the Product by the Multiplicand, and the Quotient shall be equal to the Multiplier; either of these ways will do.

So *Multiplication* is the sureft proof of *Division*; for, if you Multiply the Quotient by the Divisor, and add the Remainder (if any were left in the Division) if the whole Product be the same with your Dividend, then your work is right; otherwise there is some mistake.—These two Rules are so plain, they need no Examples.

Section 6.

Of the Rule of THREE.

The Rule of Three (for its excellent Use called, The *Golden Rule*) Teaches us from Three Numbers given, to find out a Fourth that may bear

the

the same proportion to one of the three given Numbers, as the other Two do to each other.

As if 20 Tuns of Wine cost 800*l.* what will 30 Tuns cost?

Here Note, That the *First* Number and the *Third* must always be of one and the same kind and *denomination*: As if one be *Pounds, Pence, Yards, Pints, Hours, Horses, Men, &c.* so respectively must the other be. And the like is to be understood of the *Second* and the *Fourth*. As in this Example, The Numbers must be disposed thus,

Tuns.	Pounds.	Tuns.
20	800	30

This Rule is performed (after such apt disposal of the Terms) first by *Multiplication*, and then by *Division*.

But you must observe, that according to the Question that may happen to be propounded, it is to be wrought two ways, *Direct*, and *Reverse*.

The Rule of *Three Direct*, is when in the question, *More* requires *More*, or *Less* requires *Less*. As in this question, If 20 Tuns cost 800*l.* what will 30 Tuns cost? Here 'tis evident that the third Term is *more* than the first, and requires more.—So in this question, If 750*l.* give 45*l.* Interest for a Year, what shall 50*l.* give? Here 'tis plain that 50*l.* is *less* than 750*l.* and requires *less* to answer it; therefore both these, and all such like questions, must be workt the *Direct* way; wherein the Rule is plainly thus,

 Multiply the *Second Number* by the *Third*, and Divide by the *First*, the Quotient shall be the *Fourth Number* sought after.

As in the first of these Examples, I Multiply 800 by 30, the Product is 2400; which I Divide by 20,

and the Quotient is 1200, which is what 30 Tuns after the same proportion will cost.

And so in the second Example, Multiply 50 by 45 it makes 2250, which Divided by 750, the Quotient is 3; which shews that the Interest of 50l. for a Year is 3l.

How to work the Reverse Rule.

The Rule of Three Reverse, is, when in the third Number more does require less, or less requires more; And then the Rules is thus.

 Multiply the First Number by the Second, and Divide the Product by the Third, the Quotient shall be the Fourth Number sought after.—Which always (as in the Direct Rule) shall be of the same denomination with the second Number.—For Instance,

If 24 Pioneers require 16 Months to Digg a Retrenchment about a Town; how many Pioneers must there be Employed to Digg the like Trench in four Months?

In stating this Question you must note, That 24, tho it be first named, is not the first Number; because the middle Term or Number must always be of the same denomination with that which is sought; therefore the three Numbers put in Order stand thus,

Months	Pioneers.	Months.
16	24	4

Here 'tis plain less requires more; That is, less Time, more Hands; therefore it must be wrought by the Rule Reverse. And accordingly I Multiply 24 by 16, and Divide the Product by four, the Quotient is 96. And so many Pioneers must be Employed to finish the Trench in four Months.

The forms of Bills, Bonds, Acquittances, Releases, Letters of Attorney, &c.

A single Bill for Money without a Penalty.

KNow all Men by these presents, That I *Adam Jones* of *Hertford*, in the County of *Hertford*, Husband-man, do owe and stand Indebted unto *William Goodman*, the sum of *Ten Pounds Six Shillings and Eight Pence*, of good and Lawful Money of *England*, to be paid unto him, the said *William Goodman*, his Heirs, Executors, Administrators, or Assigns, at or upon the first of *January* next ensuing, the Date hereof: In Witness whereof I have hereunto set my Hand the *20th Day of September*, *Anno Domini 1689.*

Witness, *Arthur Billing.*

Adam Jones.

It is to be noted that Bills without Penalties are rarely Sealed.

The form of a Bill with a Penalty.

BE it known unto all Men by these presents, That I *Walter Erby* of the Parish of *St. Martins in the Fields* in the County of *Middlesex*, Gentleman, do Owe and stand Indebted unto *Roger Eaton* of the same Parish, Grocer, the sum of *Forty Pounds of Lawful Money of England*, to be paid unto the said

Roger

Roger Eaton, his Heirs, Executors, Administrators, or Assigns, on the 25th of December next, Ensuing the Date hereof; Which Payment well and truly to be made, I bind my self, my Heirs, Executors, or Administrators, in the Penal sum of Eighty Pounds of the like Lawful Money, firmly by these presents: In Witness whereof, I have set my Hand and Seal the Fourth day of October, in the first Year of the Reign of our Sovereign Lord and Lady, King William and Queen Mary, King and Queen of England, &c. Anno Dom. 1689.

Signed, Sealed, and Walter Erby.

delivered in the presence of James Dowel.

And in this manner you may Incude two or more in a Bill, by changing I into We, and My into Our.

The form of a Bond Latin and English from one to another.

Noverint Universi per presentes me Jacobum Dalton de parochia sancti Egidii in campis in comitatu Middlesexiæ Generosum teneri & firmitum obligari Willielmo Melvin Londini Armigero centum Libris Bonæ & Legalis Monetæ Angliæ solvend. Eidem Willielmo Melvin, aut suo certo Attornato Executoribus, Administratoribus, vel Assignatis, suis ad quam Quidem solutionem bene & fiel ter faciendam Tigo me Hæredes, Executores, Administratores, meos sumi ter per presentes Sigillo meo Sigilat primo die Octobris, Anno Regni Domini & Domiræ Willhelmi & Mariæ Dei Gratia Angliæ, Scotiæ, Franciæ & Hiberniæ, Regis & Regniæ Fidei Defensoris, &c. Primo Annoq; Dom. 1689.

The Condition of this Obligation is such, that if the above bounden James Dalton, his Heirs, Executors,

tors,

tors, or Assigns, shall well and truly pay or cause to be paid to the above-named William Melvin, his Heirs, Executors, or Administrators, the sum of Fifty Pounds of Good and Lawful Money of England, in or upon the Twentieth day of December next Ensuing Date hereof, without Fraud or further Delay, then this Obligation to be Void and of none Effect, or else to be and remain in full Force and Virtue,

Sigilat & Deliberate
in Presentia
Abel Tillot..

James Dalton.

An Obligation from two to one, called commonly a double Bond.

Noverint Universi per presentes, nos *Johanem Billing & Thomam Stanford de Parochia Sancti Clementis Dacor, in Comitatu Middlesexiae, Autifabrum & Thomam Willcot de Lond.* Aromaticum tenere & firmiter Obligari Thomae Billing de Sancti Martini in *Campis* in Comitatu Middlesexiae, in Vigenti Libris Bone & Legalis Monetæ Anglie, Solvend. Eadem Thomæ Billing aut suo certo Attornato, Executoribus, Administratoribus, vel Assignatis, suis ad Quam Quidem solucionem bene & facileiter faciendam Obligamus, nos & utrumq; nostrum perse pro toto & in Solido, Hæredes, Executores, Administratores, nostros & utrumq; nostrum firmiter per presentes. Sigillis nostris Sigilet dat primo die *Decembris*, Anno Regni Domini & Dominae *Willielmi & Mariæ, Dei Gratia Anglie, Scotiae, Francie, & Hibernie Regis & Reginæ, Fidei Defensores, &c.* Primo Annoq; Dom. 1689.

The Condition of this Obligation is such, That if the above bounden John Billing and Thomas Stanford, or either of them, their, or either of their Heirs, Executors, or Administrators, do well and truly pay, or cause to be paid unto Thomas Belling, his Heirs, Executors, Administrators, or Assigns, the full sum of Ten Pounds, of good and Lawful Money of England, on the first of January next Ensuing the Date hereof, without Fraud or Delay; then this Obligation to be Void and of none Effect, or else to stand and be in full Force and Virtue,

Sigillat & Deliberate
in Presentia

William Forman, &c.

John Billing.
Tho. Stanford.

In this manner you may put a greater number into a Bond or Obligation, and it will stand good in Law, no time Expiring it, unless paid, &c.

the The Form of a general Release.

KNow all Men by these presents. That I *William Low* of London, Draper, have Remised, Released, and for ever quitted Claim for me, my Heirs, Executors and Administrators, and by these presents do Remise, Release, and for ever quit Claim unto *John Wills* of the Parish of St. George Southwark, in the County of Surry, Victualer, his Heirs, Executors, and Administrators, All and All manner of Actions, Cause and Causes of Actions, Debts, Actions, Sums and Sums of Money, Judgments, Executions, Extents, Quarrels, Controversies, Trespasses, Damages, and Demands whatsoever, both in Law and Equity, which against the said *John Wills*, Lever had, now have, or which I, my Heirs, Executors,

or Administrators shall or may have, Claim, Challenge or Demand, for, or by Reason, Colour, or means of any Matter, Cause, or Thing, from the beginning of the World, to the day of the Date of this presents: In Witness whereof, I have hereunto set my Hand and Seal the Seventh day of October, in the first Year of the Reign of our Sovereign Lord and Lady, King *William* and Queen *Mary*, King and Queen of *England*, &c. And in the Year of our Lord God, 1689.

William Low.

Signed, Sealed, and
Delivered in the
Presence of

A. B. T. G.

The form of a Letter of Attorney.

KNow all Men by these presents, That I *James Roe* of *Bucks*, in the County of *Bucks*, Yeoman, have for sundry good Causes and waughty Considerations, Nominated, Constituted, Ordained, and Appointed, and by these presents do Nominate, Constitute, and Ordain, and Appoint my trusty and well-beloved Friend, *William Gore* of *London*, Gentleman, my True and Lawful Attorney, to Ask, Demand, Leavy, Recover, and Receive for me, and in my Name, and to my Use and Behoof, giving, and by these presents granting to my said Attorney, my sole and full Power and Authority, to Sue, Arrest, Implead, Imprison, and Condemn any Persons Owing or being Indebted to me in any Sum or Sums of Money, their Heirs, Executors, or Administrators, and again out of Prison to deliver at his Discretion;

creation, and upon the Receipt of any Sum or Sums of Money due unto me, the said *James Roe*, to give a Legal Acquittance or Acquittances, Discharge or Discharges for me, and in my Name, to make Sign, Seal and Deliver; as also one or more Attorney or Attorneys, under him to Substitute or Appoint, and again at his pleasure to Revoke, and further to do, execute, perform and finish for me, and in my Name, all and singul'ar thing or things, which shall or may be necessary, touching and concerning the Premises, as fully, throughly and entirely as I the said *James Roe* in my own Person might, or could do in or about the same Ratifying, allowing and confirming whatsoever my said Attorney shall do or cause to be done in the Premises by these presents. In Witness whereof, I the said *James Roe*, have hereunto set my Hand and Seal, the 29th Day of October, in the first Year of the Reign of our Sovereign Lord and Lady, King *William* and Queen *Mary*, King and Queen of *England*, &c. and in the Year of our Lord God, One-Thousand Six-Hundred Eighty-Nine.

James Roe.

*The form of an Indenture for an Apprentice and may
Indifferently serve either Sex.*

THIS Indenture Witnesseth, That T. G. the Son of *W. G.* late of the City of *York*, hath put himself, and by these Presents doth Voluntarily and of his own free Will and Accord, put himself Apprentice to *James Walters* of *London*, Mercer, to learn his Trade or Mystery, and after the manner of an Apprentice to serve him from the day of the Date hereof,

for

for and during the term of Seven Years next Ensuing, during all which term, the said Apprentice, his said Master, faithfully shall serve, his Secrets keep, his Lawful Commands every where gladly Obey; he shall do no Damage to his said Master, nor see it to be done by others, without letting or giving notice thereof to his said Master. He shall not waste his said Masters Goods, nor lend them Unlawfully to any: He shall not commit Fornication, nor contract Matrimony within the said Term. At Cards, Dice, or any other Unlawful Game, He shall not play, whereby his sa'd Master may be damaged. With his own Goods, nor the Goods of others: He shall not absent himself Day nor Night from his Masters Service without his leave, nor haunt Ale-houses, Taverns or Play-houses, but in all things behave himself as a Faithful Apprentice ought to do during the said term: And the said Master shall use the utmost of his Endeavur to Teach, or cause to be Taught or Instructed, the said Apprentice in the Trade of Mystery he now followeth, and procure and provide for him sufficient Meat, Drink, Apparrel, Lodging and Washing fitting for an Apprentice, during the said Term; and for the true performance of all and every the said Covenants and Agreements, either of the said Parties bind themselves unto the other by these presens. In Witness whereof, they have Interchangeably put their Hands and Seals this Fourteenth day of December, in the first Year of the Reign of our Sovereign Lord and Lady, King William and Queen Mary, King and Queen of England, &c. Anno Dom. 1689.

Note, That in this matter there must be a pair of Indentures, one Signed by the Master, and the other by the Apprentice, and delivered Interchangeable.

Acquittances

Acquittances to be given on sundry Occasions.

*An Acquittance in full for Money lent,
or Goods sold.*

October the 7th, 1689. Then I Received of Mr. William Long the sum of Twenty Pounds Fifteen Shillings and Six Pence, due from him to me, in full of all and all manner of Debts, Dues, Demands, Accompts, or Sum or Sums of Money whatsoever: In Witness whereof I have set my Hand, the Day and Date above mentioned.

20—15—6

Ambros Rofier.

An Acquittance for Cattle sold.

Received the 10th of January, 1689. of Mr. James Wade, the sum of Ten Pounds Five Shillings Five Pence, for Cattle sold by me to the said James Wade in open Market, the Date of the Day and Year above mentioned: Witness my Hand,

10—05—5

George Young.

An Acquittance in part.

Received of Mr. Joseph Warren this 23 d. Day of Novem. 1689. } 1—s—d
the sum of Five Pounds in part, rests } 05—00—
remaining Six Pounds Eight Shillings
Six Pence.

per me John Redish.

An Acquittance for Rent in full.

November the 16th Day, 1689. Then Received of Mr. James Willson, the sum of Ten Pounds and Five Shillings more, which I have discounted for Taxes paid by him to my behoof ; which sum of Ten Pounds Five Shillings, is in full for a Quarters Rent, due from him to me for the Messuge or Tennement he now dwelleth in, at the Feast of Michael the Arch-Angel, last past. In Witness whereof, I have hereunto set my Hand, the Date of the Day and Year above mentioned.

Thomas Garret.

An Acquittance to be given by a Servant, or one in Trust.

Received November the 2 d. 1689. of Mr. James Webb, the sum of Twelve Pounds, in part of his Account for the use of my Master Isaac Rogers. I say Received by me,

Jacobi Ware.

An

*An Acquittance to be given by a
Brewers Cark, &c.*

THe first of December 1689. Received of Mr. Joseph Faucet for Ten Barrels of Beer and Four of Ale, Ten Pounds Ten Shillings, at Fifteen Shillings the Barrel; at which time one Barrel of Ale and five of Beer resteth upon the whole Account; in consideration of the said sum of Ten Pounds Ten Shillings, to the use and behalf of my Master, James Brew-well: I have hereunto set my Hand, the Date of the Day and Year above mentioned.

1—s—d
10—10—0

William Marshall.

A short Acquittance that may generally serve for any Receipt of Money.

Received this Ninth of December, 1689. of Adrian Thomson. the sum of Five Pounds Fifteen Shillings. in full of all Accounts, Deb's, Dues and Demands: I say Received.

1—s—d
05—15—0

per me Enoch Willow.

These Acquitemances with only changing the Word full or part, may serve for sundry other occasions; and by this method you make and frame others suitable to any business that requires them.

Instructions

Instructions and Examples of Letters and Epistles on sundry useful Occasions.

A Letter from a Son at School, to his Father.

Ever Honoured Father,

Not having the opportunity to wait upon you, and pay my duty in Person, I have presumed to make this Letter the Messenger, to let you know there is nothing dearer to me on Earth, than your Love and good Opinion, which it shall always be my Endeavour to keep up to the highest degree, by Labouring what in me lies to please you, and render an exact Obedience to all your Commands; as indeed I am bound by the strongest of Obligations, it being all the Recompence that at present I am capable of making for your Tender Care and Paternal Regard. I hope Sir, this Letter will find you in good Health, which is the Prayer and Wish, ever Honoured Father, of

*Your most Duteful and
most Obedient Son,*

T. G.

A Letter of Thanks for Kindness Received.

Dear Cousin,

I Must own the Obligations you have layed upon me, are greater than my present Abilities can Retaliate, but my Wishes and good Will are ever ready to attend you; therefore with a Thankful Acknowledg-

knowledgment of your kindness, I Humbly Intreat you, that you would be pleased to do me the Favour to let me know by what means I may become always Serviceable to you, and I shall let no Opportunity slip, in using my utmost Endeavours in soine manner to merit and continue your good Esteem, in Expectation of which, I remain, Dear Cousen,

*Your very Humble and
most Obliged Servant,*

A. P.

*A Letter to a Mother, and may serve for any Friend
to Congratulate her Recovery.*

Dear Mother,

The Disquiets your Sicknes occasioned in me were not a few, for indeed they over-whelmed me with a Sorrow that could be dispelled by nothing less than the happy News of your Recovery which sound was so pleasing, that all Melancholy Thoughts vanished before it, and restored me to Calmness of Mind; the Intrest of your Health and Well-fare being equally prized with my own; I intended indeed to have waited on you; and my Impatience of seeing and assisting you in what my power was able, urging me to it with the strongest of Inclinations, but before I could get things in a readiness and dispose of my urgent Affairs, the happiness of your Recovery countermanded my Resolution; however, my Prayers were not wanting, nor shall be for the Health and Safety of one, who is ever Dear to her

*Most Dutiful and
most Obedient Son,*

G. L.

A Letter from a Son or Daughter, to Parents or Friends for Necessaries.

Ever Honoured Father and Mother,

Though your Absence from me has not been a little tedious, yet in consideration our parting is designed by you for my good and future well-fare; I bear it with as much Calmness and Discretion as may be, improving my self in the Studies and sairs you required me to be diligent in, and hope I shall acquit my self to your satisfaction; I am constrained in the mean time, to let you know that I stand in need of those necessaries I minded you of, when you were pleased to give me the last Visit, and were I not constrained to it, I would not give you this Trouble and Charge; but my Affairs requiring it, I must beg your Pardon for this boldness, hoping you will excuse it; and so with my hearty Prayers for your Health and Prosperity, I remain,

Your ever Obliged, &c.

T. C.

A Letter from a Scholar to his Master.

Honoured Sir,

These are to let you know, that after my departure from you, I safely Arrived at my Journeys End, and found the Reception I expected; but must make my Humble Acknowledgment to your self, for those Qualifications that rendered me Capable

ble of so great an Honour; my stay here, I must confess, has been beyond the time limited, for which I must beg your Pardon, being constrained to break my Promise to gratifie the Importance of my Friend but no sooner shall I have passed over some few days in doing it, but I shall return, and make my Humble Acknowledgment of Favours Received; and in the mean while cease not to be

*Your very Humble and
most Obliged Servant,*

T. K.

A Letter from one Scholar to another.

Dear Frank,

YOur Absence has been tedious, but considering the occasion of it, I bear it with the greater Patience; however, let our former Friendship be diminished by no distance of place, but grow stronger by separation; we think of you often, and hope you do the same of us. I have sent a small Token of my Remembrance, and would have Inlarged it, had not the Expectation of your Return stayed my Hand; which Expectation I passionately desire you would not deceive, but Oblige him in that Request, who is

Your ever Loving Friend,

B. C.

A Letter of Excuse to Parents, &c.

Dear Father,

I Cannot but be very sensible of your dis-pleasure, and with no small shower of Tears would wash away your Anger, if they might be capable of doing it ; let dear Sir, my Youthful frailty plead for me, and excuse my folly ; if I have offended, let me know by what ways I shall please, and my diligence and endeavours shall be re-doubled ; but let not your frowns sit heavy upon me, for they are too severe to be borne by so tender a heart as mine, nor can I believe but some Malitious person may have abused your Ears, in Magnifying my faults, and making them seem Mountains, that perhaps impartially represented might appear but Mole-hills ; but however, I submit to your wise discretion, and will patiently suffer still, if you will have it so, without repining at my hard fortune, but could wish you would look with Eyes of pity upon him, who is

Dear Sir, your most dutiful, and sorrowful Son.

C. D.

A Letter of Condolence.

Honoured Sir,

I Am sensibly grieved to find you in heaviness, it's true, the loss of so near and dear a bosom friend

must make unavoidable Impressions of Melancholly upon your Soul; but considering all things in this World are but Transitory, let your discretion over-bear the tides of affliction, that have flowed into your Soul upon this unhappy disaster, seeing past things, are not to be re-called. There is peace and joy in the Region of Blessedness, whether she is gone to wait for your coming, that once more folded in your Arms there may be no separation, but Eternal and endless felicity; consider this, and moderate your grief, that so you may have peace here, and hereafter, which is the Cordial wish of Sir,

Your Devoted Servant,

P. L.

Superscriptions, or Appellations in Letters.

To the King, Sir, or may it please your Majesty, Sacred Sir, Dread Sovereign, &c.

To the Queen, Madam, or may it please your Majesty.

To the Princess, Madam, or may it please your royal Highness.

To a Duke, my Lord, or may it please your Grace.

To a Duchess, Madam, or may it please your Grace.

To a Marquess, my Lord, or may it please your Lordship.

To a Viscount, my Lord, or may it please your Lordship.

To a Baron, my Lord, or may it please your Lordship.

To

To a Marchioness, Madam, or may it please your Ladyship.

To an Earl, my Lord, or Right Honourab'e.

To a Countess, Madam, or Right Honourable.

The same to a Viscount, and Viscountess.

To a Baron, my Lord, or may it please your Lordship.

To a Baroness, Madam, or may it please your Ladyship.

To All Ladies and Gentlewomen, indifferently Madam.

To a Barronet, Sir, or Right Worshipful.

To a Knight, Sir, or Right Worshipful.

To an Esquire, may it please your Worship.

To a Gentleman, Sir, or much honoured.

To the Clergy, Reverend Sir, or according to their Dignities, they may be mentioned, the Arch-Bishop of Canterbury having the Style of Grace, and these may be used at the beginning of Letters.

Instructions for good Education, Carriage, and Comely behaviour in Youth, &c.

First, **T**is a large prospect of happiness, when Youth is inflamed with the Love of Sacred things, and render exact obedience to their Parents; these are Signs of Gods Love and Favour towards them, and that he intends to make them flourish in the ways of Virtue, giving them early hopes of Heaven, and Everlasting happiness; then let every Youth ponder well the saying of the Wise Man, if he would be happy, viz. Remember thy

Creator in the days of thy Youth ; and get by heart the Lords Prayer, Creed, or Christian Belief, and Ten Commandments : Read the Scripture often, that you may understand the Will of God that made you, and sustains you ; abhor lying and dissembling above all things, for the secrets of your hearts are open before the Almighty ; go to Church as often as you can, be not careless in casting your Eyes too and fro, but heedful to what is delivered by the Minister, ponder it well, and lay it up in your heart : keep strictly the holy Sabbath, spend it in hearing and reading Gods Word, shun the Company of naughty Children, and rebuke with gentleness such of the young ones as you see do amiss ; shun Idle Songs, and if your Spirits are made merry with inward joy, get some of the *Psalms* by heart, and recreate your self with them ; but if you be sad, or afflicted, Pray for Peace of Mind, or deliverance out of trouble, and in thus doing, Gods blessings will not be wanting as he sees it convenient for you ; nay, the greatest of blessings, *For to those that seek the Kingdom of Heaven, and its Righteousness, all other things shall be added.*

Secondly, Our Parents by the Laws of God and Nature exact a Duty of us, and an Obedience, for that is well pleasing to the Almighty, and here your Reverence and Love is required ; no infirmity or defect in Parents being capable of excusing it. *Cham the Son of Noah was cursed for despising his Father, when he saw him naked, which Curse remained to his posterity, and the Wiseman says, Prov. 30. 13. That the Eye which mocketh his Father, or despiseth to obey his Mother, the Ravens of the Valley shall pluck out his Eyes, and the young Eagles shall eat them up ; that is, the Fowls of the Air, who love those that cherished and brought them up, shall upbraid them for their Obedience.*

obedient Children with ingratitude ; and therefore shun all occasions of offence. When your Parents are afflicted, be not you foolishly merry, but strive to comfort them with words or behaviour, tempering your actions with a moderate sweetnes ; but avoid Multitudes of words. If they are joyful, let not your countenance be sad, but sympathise with them in joy and heaviness ; be not too inquisitive upon any disturbance to know their secrets, for that is unseemly ; forget not to remember them in your Prayers, for by that you endeavour to make some recompence for the care and pains they have taken with you ; but above all, be not so wicked to wish, or desire their death, though Riches, or seeming advantage may accrue thereby, least the Almighty grow angry and disappoint you of all by shortning your days. Although your Parents be poor, and you should be advanced to Riches by any chance of fortune, your Duty must be the same, and if you help and assist them not, all that lies in your power, your sin is great.

Thirdly, In all your undertakings be vigilant, and banish sloath, rise early, and keep your Apparel neat, let your business be to beg a blessing of God, and then of your Parents, and when you have refreshed your self with what is appointed without grumbling, gachearfully to School, or to what other things are allotted you, doing as well in absence as in presence ; presume not to come to the Table with dirty hands, or face ; defame no person, no not your School-fellows, though of but trivial things ; occasion no complaints, and if any sharpnes be used towards you, strive to overcome it with gentleness ; let your carriage be modest and seemly, especially at the Table, and before your Superiours ; keep your Book or Work neat, and in order, and stay at Meals

On a Young Scholar's

it comes to your turn to be served, not unseasonably reaching at, or craving any thing, not eating before Grace be said, nor rising till the rest are withdrawn, unless you are ordered so to do ; and whatever you do, do it seemly, shew no lightness or wantonness in your carriage, but bow if you go to deliver any Message to your Superiours, not being full of words, but brief. Behave your self in general, not with too much reservedness, which may by some be interpreted Pride ; nor on the other hand be not over familiar : make no strife but rather strive to forgive or hide injuries, (if they be not unreasonable) than make variance either with the Servants, or others ; laugh not unseemly, nor point at any person, honour old Age, and succour those that are in distress to your Power.

Fourthly, Be exactly obedient to those that are set over you to Teach or Instruct you, learn to frame your Speech into a pleasing Method, get by heart such phrases as may best suit your Discourse as occasion offers, and in your going be not affected, for a proud or affected gate, and tossing the head too and fro, renders the party ridiculous ; keep your body as much as may be steady, and your Eyes within compass, not looking too much downward ; when you discourse let it be to the purpose, and deliver as briefly as may be what you have to say, and be sure not to Congratulate persons when you should Condone them, avoid using insignificant words ; as, *de y^e see, do ye bear, understand ye me, mark ye me* &c, for you can never be a good Orator if these words get a habit. Enter not the Company of your Superiours without Command, or being called for, nor without bowing or showing some

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Sign of respect, play not with your Fingers, nor stand in a Mimmical posture, Cough not unseemly, nor sneeze, nor do any unseemly thing in the presence of thy Superior, turn not your back upon any whilst you are speaking, but place your self that none may be behind you; look not over any persons Shoulder that is Writing; keep your Nailes close pared, and your Hair in comely and decent order; in yawning or gaping, put your Hand or Handkerchief before your Face, give the upper hand to Superiours or Strangers in walking, and at the Table; to look upon one in Company, and immediately to whisper another, is unmannery; stand not before your Superiours with your hand in your Pocket, or Bosom, scratch not your Head nor shrug, be not fretful or froward on any occasion, hold not your Hand before your Mouth when you speak; if thy Superior speaks to thee whilst thou art sitting, stand up and answer him; speak not too loud nor too low.

Fifthly, Answer not one that is speaking to thee till he have ended, nor seem to prompt or contradict him; nor if you hear a story told, say you have heard it before, nor endeavour to help him in the Relation; if any immodest Discourse be offered at in thy hearing smile not at it, but settle thy Countenance as if thou heardeft it not, coming in the midst of a Discourse, ask not what was talked of, but attend the end; never Laugh at a Story you tell your self, for that is a mark of folly, go not singing nor whistling along the Street, for it is a mark of low Education; strive not for the Wall, nor affront any person, 'x no one with his Deformity of Body, for he is not his own Maker; if thou walkest with

when be Parents, remember to go a little
and presume not to go before them. And
by carefully observing these Methods you will
gain a good repute, and be well esteemed both
by Superiors and Inferiors, become a blessing
to your Parents, and happy in your self, praise
shall be your attendant, and your Name shall
outlive the Envy of the Graves.

Anna Hardinge

Anna Hardinge

FINIS.

Anna

Cook

26 JY 68

Anna Hardinge

new Book

THE following Remedies are prepared by
Dr. James de Labarnadiere, at the Hand
and Sheers and Still, in Well and Bucket Alley,
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Bunhill-Fields and Whitecross-Street, where At-
tendance is always given: He also carries
the Medicines about with him. An excellent
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Bloodshoote, Specks, Webs, &c. Price 6 d. a Bot-
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the Queen's Porter's Brother was cured of
Pearls growing over his Eyes. Mr. Manning's
Daughter in Purple-Lane, was cured of Specks
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of Death, Price 2 d. the Paper. A Powder for
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the Gout and Rheumatism, and all Manner
of Pains, also old Sores, any Cut or green
Wound, at 1 s. a P λ . A Water for Deafness.
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anointing twice a Day, soon carries it away:
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noint twice a Day: Price 6. Twenty Pills for
6 d. which are good for Scorbutick Humours
and cool the Blood.